

REPORT

OF THE
Christian Missionary Activities
Enquiry Committee

MADHYA PRADESH

1956

VOLUME II
PART A



NAGPUR
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1956

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ERRATA

PAGE (1)	LINE (2)	CORRECTION (3)	PAGE (1)	LINE (2)	CORRECTION (3)
9	11	For "Kanti", read "Katni".	34	31	For "threat", read "threaten".
13	1-2	For the heading "Expla- tory Tour Notice, etc.", and "Exploratory Tour Notes".	37	1	For "we", read "the".
13	14	After "pointed", add "out".	37	2	After "heard", add "at".
13	16	For "will", read "would".	37	19	For "Ufrom", read "from".
13	19	For "may", read "might".	37	41	For "we will", read "they would".
13	21	For "are", read "were".	38	27	For "Americahad", read "America had".
13	31	For "1930", read "1936".	38	34	For "Dhambandhu", read "Gharbandhu".
14	43	For "will", read "would".	39	6	After "programmes." add (See p. 28 Supra.)
15	3	For "are", read "were".	39	33	For "will", read "would".
15	13	After "when", add "he".	39	42	For "vegneance", read "vengeance".
15	43	For "Luther", read "Luthe- ran".	43	8	For "border-cordon", read "border-cordon".
16	2	For "outcast", read "out- caste".	44	5	For "Paulus", read "Paulus".
16	4	For "troubles", read "trou- ble".	45	16	For "Lakda", read "Lakra".
16	11	For "insinuate", read "in- sult".	50	39	For "they will", read "they would".
16	22	For "is", read "was".	51	3	For "him", read "them".
16	26	For "are", read "were".	51	9	For "declained", r e a d "declined".
16	30	For "do", read "would".	53	11	For "can", read "could".
16	34	For "is", read "was".	53	21	For "converted into", read "converted to".
16	35	For "fosters", read "is fost- ered".	53	23	For "converted into", read "converted to".
16	35	For "are", read "were".	54	10	For "alternative", read "altruistic".
16	37	For "are", read "were".	59	23	For "Gabers", read "grants"
17	28	For "Lutherand", read "Lutheran".	59	45	For "moral", read "morals".
17	35-36	For "Stanislans", read "Stanislaus".	60	12	For "commund" r e a d "command".
18	27-28	For "merger of the period", read "of the merger period".	60	46	For "is", read "was".
22	7	For "anti-nationals", read "anti-national".	60	50	For "is", read "was".
23	4	For "say", read "stay".	61	24	After "give up", add "prea- ching".
26	20	For "will", read "would".	71	31	For "Oone", read "One".
26	33	For "La", read "the".	71	35	For "Panjabis" read "Panjabi".
27	11	For "will", read "would".	72	23	For "femine", r e a d "famine".
27	14	For "Alwys", read "Alwis".	72	27	For "Mobil", r e a d "Mobile".
27	15	For "there will", read "there would".	72	32	"After "painted", delete "outside India".
27	15	For "we will", read "we would".	76	48	For "instructions", read "instruction".
27	16	For "you", read "we".	80	42	For "is", read "was".
27	16	For "your", read "our".	83	8	For "Ramavan", r e a d "Ramayan".
27	29	For "Alwaris", read "Alva- rez".	83	46	For "halla balla", r e a d "confusion".
28	14	For "He was", read "I was".	84	9	For "complaints", reap "complained".
28	14	For "he would", read "I would".	84	9	For "do", read "did".
28	17	For "him", read "me".	84	25	For "Convert", r e a d "Convent".
28	30	For "Congreation", read "Congregation".	84	30	After "Home", delete ", "and add". .
30	40	For "fold", read "folk".			
30	45	For "Alwins", read "Alwis".			
32	22	For "his name without his will" read "their names without their will".			
34	15	For "threats", read "threa- tens".			

PAGE	LINE	CORRECTION	PAGE	LINE	CORRECTION
(1)	(2)	(3)	(1)	(2)	(3)
84	30	After "Home", delete "because" and add "Says".	111	40	For "life", read "side".
85	32	For "Pashim", read "Pas-chim".	111	42	For "Dam", read "Dan".
86	16	For "borthers", read "brothers".	111	43	After "request", add ":",
86	21	For "Budhistnan", read "Budhisthan".	111	43	For "bride", read "bribe".
89	20	For "moral", read "morals".	112	43	For "known", read "know".
90	28	For "in", read "among".	113	12	For "is", read "it".
90	33	For "in", read "among".	113	27	For "her", read "here".
94	6	For "fled", read "carried".	115	38	For "readdressed", read "redressed".
94	18	For "headmistress", read "Headmistress".	116	29	For "courteries", read "countries".
94	40-41	For "misson", read "mission".	116	50	Add "(?)" between "60" and "full point".
94	47	For "name", read "names".	117	21	For "illigible", read "illiterate".
94	47	For "con v r t e d", read "changed".	117	38	For "fallow d", read "fallow".
95	33	For "father", read "Father".	118	43	For "Allrement", read "Allurement".
97	14	For "borne", read "born".	119	9	For "was", read "has".
98	24	For "baptisma", read "baptism".	120	28	For "Uddhra", read "Uddhava".
98	24	For "for baptisma", read "for baptism".	120	28	For "baptisma", read "baptism".
98	25	For "baptisma", read "baptism".	121	32	For "Brahnpura", read "Brahmnpura".
101	11	For "tank", read "thank".	122	6	For "baptisma", read "baptism".
101	16	After "India", delete "attached".	122	34	For "censuring", read "censoring".
101	29	For "Waltar", read "Walter".	123	11	For "disrtict", read "district".
101	33	For "though", read "through".	123	11	After "About", delete "members".
101	46	For "debauchry", read "debauchery".	124	2	For "baptisma", read "baptism".
102	12	For "Jungblut", read "Jungblut".	124	2	After "baptism", delete "before".
102	16	For "Yangblood", read "Jungblut".	124	2	After "years", add "ago".
102	33	After "have", delete "a".	124	8	After "converted", delete "before".
103	25	For "no.", read "number".	124	8	After "months", add "ago".
103	36	After "resented", delete "against".	124	20	For "baptismis", read "baptism".
105	24	For "electons", read "elections".	124	28	For "baptismia", read "baptism" (at two places).
105	28	For "jusus", read "Jesus".	124	34	For "baptisma", read "baptism".
105	40	For "now", read "low".	124	42	For "fatltr", read "father".
106	6	For "will", read "would".	124	45	For "baptisma", read "baptism".
109	4	After "get converted" add "?" in place of "...".	125	5	For "poored", read "poured".
109	12	After "was", delete "as".	125	27	For "baptisma", read "baptism".
109	18	For "obpect", read "ob-ject".	125	34	For "date", read "dated".
109	20	After "converted", delete "before".	125	37	After "it", add "is".
109	21	After "years", add "ago".	125	41	For "added", read "Aided".
109	25	For "or", read "ahas".	125	42	After "one-third", delete "among".
109	29	For "lessons", read "les-sions".	126	1	For "baptisma", read "baptism".
109	37	For "use", read "us".	126	13	For "baptisma", read "baptism".
110	8	For "pay", read "award".			
111	37	For "acked", read "asked".			
111	37	After "in", delete "such".			

REPORT OF THE CHRISTIAN MISSIONARY
ACTIVITIES ENQUIRY COMMITTEE,
MADHYA PRADESH

VOLUME II
PART A

TOUR PROGRAMMES OF THE COMMITTEE
JUNE 1954

Saturday, the 5th June 1954—

10 a.m. . . . Leave Nagpur. (By mail.)

Raigarh District

Sunday, the 6th June 1954—

7-30 p.m. . . . Arrive Raigarh.
6- a.m. . . . Leave Raigarh.
9 a.m. . . . Arrive Dharamjaigarh.
9 a.m. to 11 a.m. . . Discussion with local officers and non-officials, if any.
11 a.m. to 3 p.m. . . Lunch and rest.
3 p.m. . . . Leave Dharamjaigarh.
4 p.m. . . . Arrive Pathalgaon.
4 p.m. to 4-30 p.m. Tea.
4 -30 p.m. to 5 p.m. Meeting at Pathalgaon.
5 p.m. . . . Leave Pathalgaon.
5-30 p.m. . . . Arrive Ludeg.
5-30 p.m. to 6 p.m. Meeting at Ludeg.
6 p.m. . . . Leave Ludeg.
9 p.m. . . . Arrive Jashpurangar.
(Dinner and rest.)

Monday, the 7th June 1954 —

7 a.m. . . . Leave Jashpurnagar.
8 a.m. . . . Arrive Ara.
8 a.m. to 9-30 a.m. Meeting at Ara.
9-30 a.m. . . . Leave Ara.
10-30 a.m. . . . Arrive Jashpur.
11 a.m. to 2 p.m. . . Lunch and rest.
2 p.m. to 4 p.m. . . Interview with local officers and non-officials, if any
4 p.m. to 4-30 p.m. Tea.
5 p.m. . . . Arrive Gholang. (4 miles.)
5 p.m. to 7 p.m. . . Meeting at Gholang and visit to Mission.
• 7-30 p.m. . . . Arrive Jashpurnagar.
(Dinner and rest.)

Tuesday, the 8th June 1954 —

7 a.m.	..	..	Leave Jashpurnagar.
8 a.m.	..	..	Arrive Ginabahar, (21 miles.)
8 a.m. to 10 a.m.	..	..	Meeting at Ginabahar and visit to Mission.
11 a.m.	..	..	Arrive Jashpurnagar.
11 a.m. to 2 p.m.	..	..	Lunch and rest.
2 p.m. to 5 p.m.	..	..	Visit to Muskutri.
8 p.m.	..	..	Arrive Jashpurnagar. (Dinner and rest.)

Wednesday, the 9th June 1954 —

7 a.m. to 9 a.m.	..	..	Interview with officials and non-officials.
9 a.m.	..	..	Leave Jashpurnagar.
12 noon	..	..	Arrive Pathalgaon.
12 noon to 3 p.m.	Lunch and rest.
3-30 p.m.	Tea.
4 p.m.	Leave Pathalgaon.

Surguja District

9 p.m.	Arrive Ambikapur.
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Thursday, the 10th June 1954 —

11 a.m. to 5 p.m.	Visit to Kusmi.
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Friday, the 11th June 1954 —

8 a.m. to 11 a.m.	Visit to Balrampur.
6 p.m. to 8 p.m.	Meeting at Ambikapur Circuit House.

Saturday, the 12th June 1954 —

9 a.m. to 11 a.m.	..	..	Visit to Dhorpur.
2 p.m. to 5 p.m.	..	..	Visit to Sitapur.

Sunday, the 13th June 1954 —

6 a.m.	..	..	Leave Sitapur.
1 p.m.	..	..	Arrive Raigarh.

Monday, the 14th June 1954 —

6-10 a.m.	..	..	Leave Raigarh. (By mail.)
4-15 p.m.	..	..	Arrive Nagpur.

Bilaspur District

12 noon .. . Reach Bilaspur, by car. (75 miles.)
 2 p.m. to 4 p.m. .. Meet representatives of Christian and non-Christian organisations.
 4 p.m. to 6 p.m. .. Visit to Institutions.

Tuesday, the 20th July 1954—

7-30 a.m. .. . Leave Bilaspur. (By car.)
 8-15 a.m. .. . Arrive Takhatpur. (18 miles.)
 8-30 a.m. to 10 a.m. Meeting at Takhatpur.
 10-30 a.m. .. . Leave Takhatpur. (By car.)
 10-40 a.m. .. . Arrive Jarhagaon. (4 miles.)
 10-40 a.m. to 11-40 a.m. Meeting at Jarhagaon.
 11-40 a.m. .. . Leave Jarhagaon. (By car.)
 12-00 noon .. . Arrive Mungeli. (9 miles.)
 12 noon to 2 p.m. .. Lunch and rest.
 2 p.m. to 3 p.m. .. Meeting at Mungeli.
 3 p.m. to 4 p.m. .. Visit to institutions.
 4 p.m. .. . Leave Mungeli. (32 miles by road.)
 5-30 p.m. .. . Arrive Chandkhuri. (Baitalpur.)
 5-30 p.m. to 7 p.m. Meeting at Chandkhuri.
 7-00 p.m. .. . Leave Chandkhuri. (22 miles.)
 8-00 p.m. .. . Arrive Bilaspur.

Wednesday, the 21st July 1954—

7 to 8 a.m. .. . Interview with officials.
 8-50 a.m. .. . Leave Bilaspur. (Katni passenger.)
 11-48 a.m. .. . Arrive Pendra road.
 12 noon to 2 p.m. .. Lunch and rest.
 2 to 4 p.m. .. . Meeting.
 4 to 6 p.m. .. . Visit to Institutions.

Thursday, the 22nd July 1954—

2-49 a.m. .. . Leave Pendra road. (Katni passenger.)
 5-41 a.m. .. . Arrive Bilaspur.
 7 a.m. to 8 a.m. .. Breakfast at Bilaspur.
 8-03 a.m. .. . Leave for Champa. (By train.)
 9-34 a.m. .. . Arrive Champa.
 12 noon to 2 p.m. .. Lunch and rest at Champa.
 2 p.m. to 4 p.m. .. Meeting.
 4 p.m. to 5-30 p.m. Visit to Institutions.

Friday, the 23rd July 1954—

7-30 a.m. . . .	Leave Champa.
8-30 a.m. . . .	Arrive Korba. (22 miles by car.)
9 a.m. to 11 a.m. . .	Meeting at Korba.
11 a.m. . . .	Leave Korba.
12 noon . . .	Arrive Champa. (22 miles.)
12 noon to 2 p.m. . .	Lunch and rest.
4-40 p.m. . . .	Leave Champa. (Passenger train.)

Saturday, the 24th July 1954—

5-45 a.m. . . .	Arrive Nagpur.
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AUGUST 1954

Tuesday, the 10th August 1954.—

9-00	Leave Nagpur (By car).
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Amravati District

12-00	Arrive Amravati.
12-00 to 13-00..	Meeting with officials.
13-00 to 15-00..	Lunch and Rest.
15-00 to 17-00..	Meeting with non-officials.
17-00 to 19-00..	Visit to Institutions.

Wednesday, the 11th August 1954.—

8-00	Leave Amravati.
9-30	Arrive Achalpur.
11-00 to 11-30..	Meeting.
10-30 to 15-00..	Lunch and rest.
15-00 to 15-30..	Visit to Institution.
16-00 to 17-30..	Achalpur to Chikalda.
18-00 to 19-30..	Meeting with non-officials.

Thursday, the 12th August 1954.—

8-00 to 10-00..	Visit to Institutions.
10-00 to 11-30..	Chikalda to Dharni.
12-00 to 15-00..	Lunch and Rest.
15-00 to 17-00..	Meeting with non-officials.
17-00 to 19-00..	Visit to Institutions.

Friday, the 13th August 1954.—

8-30 to 9-00 ..	Dharni to Dedtalai.
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Nimar District

9-00 to 10-00..	Meeting with non-officials.
10-00 to 11-00..	Dedtalai to Kanapur (23 miles).
11-30 to 12-30..	Meeting at Kanapur.
12-30 to 15-00..	Lunch and Rest.
15-30 to 16-30..	Visit to Institutions, if any.
17-00 to 18-00..	Kanapur to Burhanpur.
18-00 to 19-00..	Meeting with officials.

Saturday, the 14th August 1954.—

8-30 to 10-00..	Meeting with non-officials.
10-15 to 12-00..	Burhanpur to Khandwa (43 miles).
12-00 to 15-00..	Lunch and rest.
15-00 to 16-30..	Meeting with officials.
17-00 to 19-00..	Meeting with non-officials.

Sunday, the 15th August 1954.—

(Rest.)

Monday, the 16th August 1954.—

8-00 to 9-30 ..	Khandwa to Pandhana (12 miles).
9-30 to 10-30..	Meeting with non-officials.
10-30 to 11-00..	Pandhana to Aolia via Koladit (4 miles) (weather permitting).
11-00 to 12-00..	Meeting with non-officials.
12-00 to 13-00..	Aolia to Khandwa (16 miles).
13-00 to 15-30..	Lunch and Rest.
16-00 to 17-00..	Visit to Balahi-Awar (Khandwa).
17-00 to 18-30..	Visit to R. C. Mission, Khandwa.

Tuesday, the 17th August 1954.—

9-00 to 11-00..	Khandwa to Sirpur via Khedi (21 miles) (weather permitting).
11-00 to 12-00..	Meeting at Sirpur.
12-00 to 13-00..	Sirpur to Harsud.
13-00 to 16-00..	Lunch and Rest.
16-00 to 17-00..	Meeting with non-officials.
17-00 to 18-30..	Harsud to Khandwa (38 miles).

Wednesday, the 18th August 1954.—

8-00 to 9-00 ..	Khandwa to Piplod (18 miles).
9-00 to 9-30 ..	Piplod to Karpur (4 miles—weather permitting).
9-30 to 10-30..	Meeting with non-officials.
10-30 to 11-00..	Karpur to Piplod (4 miles).
11-00 to 12-00..	Piplod to Khandwa (18 miles).
12-00 to 15-00..	Lunch and Rest.
18-05	Leave Khandwa (By Pathankot Express No. 4).
20-30	Arrive Bhusaval.
21-50	Leave Bhusaval (By Nagpur Passenger No. 383).

Thursday, the 19th August 1954—

8-10 Arrive Nagpur.

OCTOBER 1954

Sunday, the 10th October 1954—

8 a.m. . . . Leave Nagpur.

Yeotmal District

11 a.m. . . . Arrive Yeotmal (by car) (92 miles).
 12 noon to 3 p.m. . . Lunch and Rest.
 3 p.m. to 4 p.m. . . Meeting with representatives of Chirstian and non-
 Christian organisations and institutions.
 4 p.m. to 5 p.m. . . Interview with officials (if necessary).
 6 p.m. to 8 p.m. . . Yeotmal to Harjuna and back (Meeting at Harjuna)
 (7 plus 7 miles).

Monday, the 11th October 1954—

8-30a.m. to 9-30a.m. Yeotmal to Ralegaon (27 miles).
 9-30 a.m. to 11 a.m. Meeting with representatives of Christian and non-
 Christian organisations and institutions.
 11 a.m. to 12 a.m. . . Ralegaon to Yeotmal (27 miles).
 12 noon to 3 p.m. . . Lunch and Rest.
 3 p.m. to 4 p.m. . . Yeotmal to Ner.
 4 p.m. to 6 p.m. . . Meeting with representatives and visit to institutions,
 if any.
 6 p.m. to 7 p.m. . . Ner to Yeotmal.

Tuesday, the 12th October 1954—

8 a.m. to 9 a.m. . . Yeotmal to Runza (30 miles).
 9 a.m. to 10 a.m. . . Meeting at Runza.
 10 a.m. to 10-30 a.m. Runza to Umri (5 miles).
 10-30a.m. to 11-30a.m. Meeting at Umri.
 11-30 to 11-40 a.m. Umri to Pandharkawada (6 miles).
 12 noon to 3 p.m. . . Lunch and Rest.
 3 p.m. to 4 p.m. . . Pandharkawada to Botoni (18 miles).
 4 p.m. to 4-30 p.m. Meeting at Botoni.
 4-30 p.m. to 5 p.m. Botoni to Rajur (10 miles).
 5 p.m. to 6 p.m. . . Meeting at Rajur.
 6 p.m. to 6-30 p.m. Rajur to Wani (15 miles).

Wednesday, the 13th October 1954—

8 a.m. to 9 a.m. . . Meeting at Wani.
 9-30a.m. to 11-30a.m. Wani to Yeotmal (67 miles).
 11-30a.m. to 3 p.m. Lunch and Rest.
 3 p.m. 3-25 p.m. Yeotmal to Kamathwada.
 3-25 p.m. to 4 p.m. Meeting at Kamathwada.
 4 p.m. to 4-30 p.m. Kamathwada to Darwha (16 miles).
 4-30 to 5-30 p.m. Meeting at Darwha.
 5-30 p.m. to 6 p.m. Darwha to Digras (17 miles).
 6 p.m. to 7 p.m. . . Meeting at Digras.
 7 p.m. to 7-30 p.m. Digras to Pusad (17 miles).

Thursday, the 14th October 1954—

8-30 to 9-30 a.m. . . Meeting at Pusad.
 3 p.m. to 4-15 p.m. Pusad to Umarkhed (42 miles).
 4-30 p.m. to 5-30 p.m. . . Meeting at Umarkhed.
 5-30 p.m. to 7-30 p.m. Umarkhed to Basim (60 miles).
 ?

Akola District

Friday, the 15th October 1954—

- 8-30 a.m. to 9-30 a.m. Meeting at Basim.
- 9-30 a.m. to 10-30 a.m. Visit to institutions, if any.
- 10-30 a.m. to 12-15 p.m. Wasim to Akola (52 miles).
- 12 noon to 3 p.m. ... Lunch and Rest.
- 3 p.m. to 4-30 p.m. Meeting at Akola.
- 4-30 p.m. to 6 p.m. Visit to institutions, if any.

Saturday, the 16th October 1954—

- 8 a.m. to 9-15 a.m. Akola to Khamgaon (34 miles).

Buldana District

- 9-30 a.m. to 10-30 a.m. Meeting at Khamgaon .
- 10-30 a.m. to 11-30 a.m. Visit to institutions, if any.
- 12 noon to 3 p.m. ... Lunch and rest.
- 3 p.m. to 4-30 p.m. Khamgaon to Mehkar (49 miles).
- 5 p.m. to 6 p.m. ... Meeting at Mehkar.

Sunday, the 17th October 1954—

- 8 a.m. to 9 a.m. ... Mehkar to Chikhali (28 miles).
- 9 a.m. to 10 a.m. ... Meeting at Chikhli.
- 10 a.m. to 11 a.m. Visit to institutions, if any.
- 11 a.m. to 11-30 a.m. Chikhali to Buldana.
- 12 noon to 3 p.m. ... Lunch and rest.
- 4 p.m. to 6 p.m. ... Meeting and visit to institutions.

Monday, the 18th October 1954—

- 4 p.m. to 5 p.m. ... Buldana to Malkapur (28 miles).
- 5-30 p.m to 6-30 p.m. Meeting and visit to institutions, if any.
- 11 p.m. Leave Malkapur (By passengar).

Tuesday, the 19th October 1954—

- 10-45 a.m. Arrive Nagpur.

NOVEMBER 1954

Friday to Saturday, the 12th to 14th November 1954—

Mandla District

... Tour in Mandla district.

Monday the 15th November 1954 -

Jabalpur District

- 9 a.m. to 12 noon ... Mandla to Jabalpur. Visit to Barela on way.
- 12 noon to 3 p.m. ... Lunch and Rest.
- 3-30 p.m. to 5 p.m. Meeting with representatives of Christians and non-Christians.

Tuesday, the 16th November 1954—

- 9 a.m. to 1 p.m. ... Jabalpur to Khamariya, Kundam and back.
- 1 p.m. to 3 p.m. ... Lunch and Rest.
- 2 p.m. to 6 p.m. ... Visit to institutions.

Wednesday, the 17th November 1954—

- 9 a.m. ... Departure for Panagar, Sehora and Katni with halts at Panagar and Sehora for interviews, etc. arrive at Katni at 1 p.m.
- 2 p.m. to 4-30 p.m. Meeitng with representatives of Christians and non-Christians.
- 5 p.m. ... Kanti to Jabalpur.

Thursday, the 18th November 1954—

- 12 noon to 3 p.m. ... Lunch and Rest.
- 3-30 p.m. to 5 p.m. Interview at Jabalpur.

Friday, the 19th November 1954—

- 9 a.m. to 2 p.m. ... Jabalpur to Dindori.

Mandla District

Friday and Saturday, the 19th and 20th November 1954—
... Tour in Mandla district.

JANUARY 1955

Monday, the 17th January 1955—

- 2 p.m. ... Leave Nagpur (By car).

Betul District

- 6 p.m. ... Arrive Betul.

Tuesday, the 18th January 1955—

- 9 a.m. to 10-30 a.m. Meeting of Christian and Non-Christian representatives.
(Lunch).
- 2 p.m. to 6 p.m. ... Visit to Amla and back (By car).

Wednesday, the 19th January 1955—

- 9 a.m. to 12 a.m. ... Visit to Swedish Mission Chicholi and meeting with Non-Christian and Christian representatives and back.
(Lunch).
- 2 p.m. to 8 p.m. ... Betul to Padhar, Nimpani and Shahapur and back.

Thursday, the 20th January 1955—

- 9 a.m. ... Leave Betul.

Chhindwara District

12 noon . . . Arrive Chhindwara.
 (Lunch).
 3 p.m. to 4 p.m. . . Meeting with representatives of Christians and Non-Christians.
 4 p.m. to 5 p.m. . . Visit to Swedish Mission and Mission High School.
 5 p.m. to 5-30 . . . Meeting with representatives of Christians and Non-Christians.
 p.m.

Friday, the 21st January 1955—

9 a.m. to 4 p.m. . . Visit to Seja with Halt at Amarwara for meeting with representatives of Christians and Non-Christians.

Saturday, the 22nd January 1955—

9 a.m. Leave Chhindwara.
 11 a.m. Arrive Sconi.
 11-30 a. m. to 12-30 . . . Meeting with representatives of Christians and Non-Christians.
 (Lunch).
 3 p.m. Leave Sconi.

Balaghat District

5 p.m. Arrive Balaghat.
 6 p.m. to 7 p.m. . . Meeting with Christians and Non-Christians representatives.

Sunday, the 23rd January 1955—

9 a.m. Leave Balaghat.
 10-30 a.m. Arrive Baihar.
 11 a.m. to 12 noon . . . Meeting with Christians and Non-Christians representatives.
 Lunch.
 Afternoon Visit to Garhi for meeting Christians and Non-Christians representatives and back.

Monday, the 24th January 1955—

8 a.m. Leave Balaghat.
 11 a.m. Arrive Nagpur.

JULY 1955

Thursday, the 21st July 1955—

10 a.m. Leave Nagpur.
 4-25 p.m. Arrive Raipur (By mail.)

Friday, the 22nd and Saturday, the 23rd July 1955—
 Halts.

Sunday, the 24th July 1955—

3-34 p.m. . . . Leave Raipur.
5-19 p.m. . . . Arrive Bilaspur.

Monday, the 25th and Tuesday, the 26th July 1955 —
Halts.

Wednesday, the 27th July 1955—

7-46 p.m. . . . Leave Bilaspur.
10-56 p.m. . . . Arrive Raigarh.

Thursday, the 28th and Friday, the 29th July 1955—
Halts.

Saturday, the 30th July 1955—

6-10 a.m. . . . Leave Raigarh.
4-15 p.m. . . . Arrive Nagpur.

AUGUST 1955

First Panel

Sunday the 7th August 1955—

Leave Nagpur . . 1 p.m. . . . Arrive Jabalpur . . 6 p.m. . . By Car.

Jabalpur District

Monday the 8th Tuesday the 9th and Wednesday the 10th August 1955—

Halts at Jabalpur

Thursday, the 11th August 1955—

Leave Jabalpur . . 7 a.m. . . . Arrive Sagar . . 11 a.m. . . By Car.

Friday, the 12th and Saturday, the 13th August 1955 —

Halts at Sagar.

Sunday, the 14th August 1955 —

Leave Sagar . . . 7 a.m. . . . Arrive Jabalpur . . 11 a.m. . . By Car.

Leave Jabalpur . . 3 p.m. . . . Arrive Mandla . . 5 p.m. . . By Car.

Monday, the 15th August 1955—

Halt at Mandla.

Tuesday, the 16th August 1955—

Leave Mandla . . 3 p.m. . . . Arrive Jabalpur . . 5 p.m. . . By Car.

Leave Jabalpur . . 6-35 p.m. . . . Arrive Khandwa . . 1-23 a.m. . By Train

Wednesday, the 17th, Thursday, the 18th and Friday, the 19th August 1955—

Halts at Khandwa.

Saturday, the 20th August 1955—

Leave Khandwa . . 6-8 p.m. . . . Arrive Nagpur . . 8-15 a.m. . By Train
(on 21-8-55).

Second Panel

Tuesday, the 9th August 1955 ..	Leave Nagpur (By road)	Afternoon.
	Arrive Yeotmal ..	Evening.
Wednesday, the 10th and Thursday, the 11th August 1955.	Halts at Yeotmal.	
Friday, the 12th August 1955 ..	Leave Yeotmal (By road)	Afternoon.
	Arrive Amravati.	
Saturday, the 13th and Sunday, the 14th August 1955.	Halts at Amravati.	
Monday, the 15th August 1955 ..	Leave Amravati (By road)	Afternoon.
	Arrive Washim.	
Tuesday, the 16th August 1955 ..	Halt.	
Wednesday, the 17th August 1955	Leave Washim (By road).	
	Arrive Buldana.	
Thursday, the 18th August 1955 ..	Halt.	
Friday, the 19th August 1955 ..	Leave Buldana.	
	Arrive Malkapur (By road).	
Saturday, the 20th August 1955 ..	Halt.	
Sunday, the 21st August 1955 ..	Leave Malkapur 10-48 a.m. (By rail).	Morning.
	Arrive Khamgaon.	
Monday, the 22nd August 1955 ..	Halt.	
Tuesday, the 23rd and Wednesday, the 24th August 1955.	Leave Khamgaon (By passenger.)	Evening.
	Arrive Nagpur (5-20 a.m.).	

NOVEMBER 1955

Thursday, the 17th November 1955	10 a.m. ..	Leave Nagpur (By mail).
	7-24 p.m. ..	Arrive Raigarh.
Friday, the 18th November 1955	Morning ..	Leave Raigarh (By car).
	Afternoon ..	Arrive Ambikapur.
Saturday, the 19th and Sunday, the 20th November 1955.	..	Halts at Ambikapur.
Monday, the 21st November 1955 ..	Morning ..	Leave Ambikapur (By car).
	Afternoon ..	Arrive Jashpur.
Tuesday, the 22nd and Wednesday, the 23rd November 1955.	..	Halts at Jashpur.
Thursday, the 24th November 1955	Morning ..	Leave Jashpur (By car).
	Afternoon ..	Arrive Raigarh.
Friday the 25th November 1955 ..	6-10 a.m. ..	Leave Raigarh (By mail).
	4-15 p.m. ..	Arrive Nagpur.

EXPLANATORY TOUR NOTES INCLUDING IMPORTANT PETITIONS RECEIVED BY THE COMMITTEE ON TOUR

DISTRICT RAIGARH

DHARAMJAYAGARH

6th June 1954—9-15 a.m. to 12 noon.

Present—Chairman and Members

The meeting was held at the Dharamjayagarh Club, where officers and non-officials including Christian and non-Christian Uraons of interior villages were present. A list of the villages from which villagers had assembled, is attached.

2. Shri Lobo and Shri Francis, on behalf of the Christian Regional Committee, were present as observers. Shri John Ekka, M.L.A., was also present.

3. Addressing the audience, the Chairman pointed at the outset the purpose for which the Committee had been appointed by Government and intimated that the Committee will proceed in an open public impartial and judicial manner to find out the truth. He appealed to the audience to co-operate with the Committee and to place before them whatever information they may have in their possession concerning matters relevant to the enquiry. He pointed out that the Committee, at present, was engaged in a preliminary survey and wanted to find out what exactly are the grievances of non-Christians against Christian missionaries and of the Christian missionaries against non-Christians including officers of Government.

4. *Shri K. P. Mishra*, ex-Chairman, *Janapadu Sabha*, pointed out that in the regime of the previous Ruler, conversion to another religious faith was banned, but, on the death of the Ruler, the management of the State was taken over by the Political Department as the successor was a minor, and during his regime, Christian missionaries started their activities. They converted masses of Uraons in villages by giving them monetary and other allurements with the result that an enquiry was held by European officers of the Political Department in the year 1930. As a result of that enquiry, it was held that these conversions had been effected by temptations of loan, etc., and the Political Department ordered that the money advanced by Christian missionaries should be refunded through the treasury. Thereafter, an Act was passed under which the entry of Christians into the State was banned. Shri Mishra, therefore, placed before the Committee his view that a similar legislation should be enacted by the present Government. His charge was that missionaries converted innocent Uraons and Kharias by giving them monetary temptations, by advancing them loans and by telling them that, they would lose their fear of police and petty Forest and Revenue Department officials and will not be required to go in begar if they embraced Christianity.

5. A case of one *Shri Mayaram, Janpad Member*, was quoted by Shri Mishra to show how people were induced to become Christians. According to Shri Mishra, a Christian pracharak, came to Mayaram's house, stayed therein, gave Rs. 25 as rent for a portion of the house which would ordinarily get only about Rs. 5 and later appointed Mayaram as a Pracharak

on Rs. 30 per month. Later, Mayaram became a Christian and told several persons including Government officers that he had embraced Christianity for the sake of monetary help.

6. *Shri Bhayalal Sharma, a teacher*, narrated his own experience of how people were converted. During 1939—42, he was in Baloda Bazar in Raipur district, where an American missionary, was engaged in preaching and converting people. In the course of preaching she used to criticise bitterly the Hindu religion and especially Lord Krishna. Individual temptations were given to Bhaiyalal Sharma also, but he was not prepared to embrace Christianity. He has toured the interior of Dharamjayagarh and Jashpur extensively and his opinion is that similar activities of the missionaries are going on in these areas.

7. One old Uraon named *Buranshah of Laxminagar village* told that conversions were effected by cutting the topknot and advancing money. Re-conversions were allowed after a fine was paid off. In his village, however, Uraons have not yet become Christians though attempts are being made by missionaries to convert some people.

8. *Mohan, an Uraon* of about 18 years of age, stated how he became a Christian along with his father and other persons of the village about 10 years ago. After conversion, his name was changed to Johan. At present, he is a pracharak and has recently started a school which has 14 students, all Christians. From the beginning of next year, he proposes to teach Christian religion to these persons also. According to him, a young lad of a village went to Ginabahar mission centre, where he learnt Christian religion and was appointed a pracharak. It was as a result of his preaching that the whole village consisting of six houses became convert. The villagers met in a panchayat and decided to become Christians. They informed the missionaries who came to the village after about a week and the villagers were baptized in the village church. He does not know if any loan was advanced to his parents before conversion.

9. Shri D. N. Tiwari of the Tribal Welfare Department also gave information about the methods employed by Christian missionaries in various parts of the tabsil in order to convert people. According to Shri Tiwari, Christian children were prevented from going to Government or Janpad schools by various coercive measures including imposition of fines by the missionaries on the parents of such boys. In some villages, where a large number of persons became converts, they were coerced so that the remaining population also became converts.

10. Members of the Committee asked questions to Christian and non-Christian Uraons present to know local customs, etc.

11. Before dispersing, Shri Francis, President, Catholic Regional Committee, presented an application to the Chairman requesting him that an assurance may kindly be given that Christian men and women who will tender written or oral evidence before the Committee will be protected from the effects of executive vengeance and wrath as, according to Shri Francis, Christian tribals of Jashpurnagar were apprehending that they might be harassed and persecuted by executive officers.

PATHALGAON

6th June 1954.

Domandas Panka of Raymer (Kabirpanthi) complained that they are induced to become Christians by affording educational facilities to children.

2. The following persons reported that they were converted by giving loans for plough:—

- (1) *Mangra of Kamrai*—His *choti* was cut off. Took Rs. 6 and paid back Rs. 20. The loan was advanced from Tapkara.
- (2) *Zakdu of Pakhankot* got a loan of Rs. 20 from Tapkara, for which he was baptized, his *choti* removed. He got reconverted by paying Rs. 95 in repayment of the loan.
- (3) *Zangu of Tildega* was given Rs. 9. He signed a book, was attending church every Sunday. He was demanded money, when refused to go to church. Repaid the loan by paying Rs. 30.
- (4) *Seetaram Gaothia of Raymer* was approached by foreign missionary of Mendiakbar for conversion.
- (5) *Thura of Surajpur* was offered a loan for plough and was threatened that if he did not take it he would be shot down when their *raj* would be established.

3. Dewar (now Dunis) of Kamrai was converted in 1935 in Tapkara. According to him, there is no religious preaching as such by the pracharakas. He himself is now a pracharak.

List of villages from which people had assembled.

1. Pakhankot.	9. Bandigarh.	17. Raghunathpur
2. Kunkuri.	10. Talgaon.	18. Pathalgaon.
3. Kamrai.	11. Paraghati.	19. Yerekachar.
4. Raymer.	12. Ila.	20. Mudapara.
5. Sapkal.	13. Bantangar.	21. Palidi.
6. Tildah.	14. Kilkila.	22. Turi.
7. Lipti.	15. Godhi.	23. Zakhadpur.
8. Dodagulha.	16. Diwanpur.	

LUDEG

The 6th June 1954.

Number of villages represented—15. Persons present—About 500.

(1) Somaram of Ludeg, (2) Manguram of Rede, (3) Bokha Uraon of Ludeg, and (4) Likhanram of Bangaon submitted complaint of the following nature:—

The Christians destroy Sarnas, if the Uraos do not become Christians. The number of Christians has increased after the merger of States. The Pracharakas threaten that they will drive away those people who do not become Christians, as soon they are going to have Jharkhand. The Pracharakas tell them that the Hindu religion is bad. They preach Jharkhand. The Luther Mission particularly does so.

Manguram was Pracharak two years ago. He was converted in 1947 by giving him a loan of Rs. 100 from Tapkara. He became Hindu after paying off the loan.

Michael Lakda of Ludeg, a Christian, told that the Uraons drink rice beer and eat pigs. Therefore, they are outcast. He was a Pracharak getting Rs. 30 per mensem and used to go to Ludeg from 1935 on tour with the priest.

Michael told that he had no troubles with Government officers. He was attacked by the non-Christians in Ginabahar. He never speaks against the Hindu religion. He teaches in a school and is a Pracharak.

Vidyadhar Khuntia (Yadao --non-Christian) Gaothia said, in 1948 Hindus from Jashpur, Udaipur and Surguja came to Ludeg because they were threatened that they would be massacred, if they did not become Christians and did not agree to Jharkhand. He also informed that in Majghotri bunglow, a cow was slaughtered to insinuate Hindus.

Villages represented at Ludeg.

1. Chiknapani.	6. Kukurgaon.	11. Batrapahar.
2. Rede.	7. Kukurbhuka.	12. Kudkel Khajri
3. Birimdega.	8. Bangaon.	13. Kudekela.
4. Badhanapur.	9. Bemla.	14. Zekhanpur.
5. Mudakhela.	10. Saraitola.	15. Ludeg.

ARA

The 7th June 1954.

One hundred and fifty persons from four villages present.

Jagdish Tirkey (Christian), Secretary, Jharkhand Party, Jashpur, told that the headquarters of the party is Ranchi. Its President is Shri Jaipal Singh. Local president is Shri Michael Tirkey, a Christian. There are 100 members on the Working Committee, of whom one office-bearer is a non-Christian. His name is Dbarmorao and he is assistant volunteer.

Maituram Nagesia, of Dharan (a non-Christian), said that the Hindus are opposed to Jharkhand. If there is Jharkhand, he requested that Government should help the people against the Christians.

Abdia Kujur, a Christian by birth, said that if Government improve their conditions of living and bring them prosperity, they do not want Jharkhand. Government should give schooling, scholarship, agricultural and medical facilities.

Balram Pradhan, Uraon from Kharsoto (a law graduate of the Patna University) said that the movement is purely a Christian movement. It fosters in illiterate masses and its members are 97 per cent Christians.

Shri Jagdish further informed that the Ram Rajya Parishad and the Congress Party are against Jharkhand. The Praja-Socialist Party is in favour. There are no Communists in the movement.

The Pastors do not take any interest in Jharkhand movement. All other Christians including Catholics are in favour of Jharkhand.

Tuppo, headmaster (a Christian), said that a person is told that there is salvation from sin in Christianity, and if he is influenced by this and wants to become a Christian, he is baptized in a church and his name is changed after baptism. A register of baptism is maintained in a church. This is

with the Padri. There are families in which there is only one Christian and others are non-Christians. They eat together but worship separately. All students have to attend a prayer. There are Christian and non-Christian students in the school. There is also Bible teaching once a week. A school building is used for worship, if necessary.

Premsukh Kujur, a local Padri, is in charge of Ichakela church since the last one year. He is originally from Sindoga sub-division of Ranchi district. Villagers seek advice regarding private individual matters including money matters. Premsukh says Padris do not advance money. He is in charge of 9 churches. After prayers, enquiries are made regarding individual health and difficulties. Musa Tirkey, a Pracharak, is also a vaidya. They also visit non-Christians. They are given medicine, if they want it. When the financial position of the padris is sound, they help the villagers financially also. Premsukh has so far advanced Rs. 40 to Samuel of Biropani for purchase of bullocks. Rs. 2 were given to one non-Christian Loko also. There are 19 pracharaks in his jurisdiction. Their pay is Rs. 15 to Rs. 22 paid out of local contribution. They do not get anything from mission. The Christian population in 19 villages, having churches, is 4,000.

Premsukh, says, there is no complaint about failing Christian students in schools deliberately.

One Kandra from village Sukda was advanced loan and later after 4—5 years was converted to Christianity. Several cases have been lodged against the Father in the court.

Vishwanath, son of Leda, from Saila village of Kunkuri school, was converted to Christianity and through him his parents are also being converted.

The preachers who visit villages say that the villagers are without religion and therefore they will not get salvation if they have no religion. They don't attack the Hindu religion. This is not true of Lutherand Mission. That is why their number is small. It is suggested that more facilities for financing money, educational facilities, etc., should be given.

Bahalu of Amertoli was induced to become a Christian by Gholang Padri as there was going to be English *raj* in a short period. All the people in his village are Christians, and as he is the only non-Christian, he is socially boycotted. He is not allowed to draw water from well. He has been removed from service. Babu Dugraj Kisan, of Amertoli, ex-gaotia, and Stanislans (Toli) confirmed about social boycott.

Mangaldas of Ara from mouza Kodra said that a padri from Gumla division of Ranchi district has been coming to his village for the last three years, but he is resisted. There is singing 'ganabajana', etc., when he comes. He tells people that the Government is sinful, and so there is no rain. Haribar Sukul of Sakardegaon confirms this.

JASHPUR

The 7th and 9th June 1954.

Shri J. Minj, Pleader, Jashpur: Aboriginals do not worship God. They are not Hindus. Budhu Kujur is a tribal name. Hindus drop out Kujur and add ram to Budhu making it Budhuram and thus call him Hindu. This has been done by the Inspectors of Schools. Tribal surname is not changed in Christianity.

Shri Deshpande, Pleader : Uraons have no surnames. They keep the name of clan. After arrival of missioneries, they have been putting on these surnames. They think their gotra as a sacred name. Budhuram is the real name. Giving a surname is to make the boy feel that he is a Christian. Police complain about this. Conversions are not genuine. Uraons have two complaints—one is against conversion, and the other is regarding hurting their national feelings. Their economic conditions have not improved even on conversion. Similarly no change in moral conditions. Pro-Bihar movement is a separate entity. This shows that they want to carve out a Christian State out of India. There is no difference among the various sections of Christians so far as Jharkhand movement is concerned. Political meetings are held in prayer houses. A number of instances will be quoted at the time of evidence. Foreign missioneries are taking most active part. Non-Christians are not generally asking for Jharkhand. In places where they are in an overwhelming majority, the missioneries openly talk of Jharkhand. Non-Christian adivasis are not interested in Jharkhand. Advancing loans, holding stocks (grain bank) and coming to the aid of people are some of the methods adopted. It is not possible to give information about the total financial aid.

Gustav Munda (of Lutheran church) ex-M. L. A. reconverted to Hinduism in November 1953—now **Sukhdeo Sukra** of Sundergarh (10 miles from M. P. border), Orissa State: Missionaries take active part in elections. After independence, tribal religion is good for the sake of India's unity. Tribal people join different churches and the unity of the people is lost.

Tribal Welfare Department Official : Christians take objection to sending boys to Government schools. Harishankar Mishra, Assistant District Inspector of Schools, Jashpur, intimated that one mission school was granted provisional recognition after merger. After the expiry merger of the period, the mission school did not approach for recognition. Christian missionary schools are charging fees in cash or kind, which is against the rules of recognition. Scale of pay of teachers is not as recommended by Government. Names of students have been changed by the mission authorities and not by Inspectors. Mission authorities also refuse certificates to non-Christian students. Copies of inspection notes (of schools) were given, but missions did not fulfill the necessary conditions of recognition. Preachers are teachers and it is binding on them that they must teach religion. Mission schools have unhealthy competition with Government schools.

On way to Gholang, the following complaints were made by villagers from 20 villages :—

1. Kessra.	8. Kujri.	15. Kantaber.
2. Gumtal.	9. Nimgaon.	16. Gariatoli.
3. Dungartoli.	10. Ratamati.	17. Manora.
4. Khargota.	11. Timarna.	18. Dantoli.
5. Benjora.	12. Pakhartoli.	19. Dehgan.
6. Dadgaon.	13. Bengta.	20. Bildi.
7. Bhadkela.	14. Gamaria.	

It was mentioned to the Committee by villagers that missionaries gave allurements of education to children and monetary assistance for agricultural purposes. They hate Hindu religion. Christians performed a drama against

Hinduism at Chirotoni. Missionaries say, "Become Christians and then you will get Jharkhand". Villagers do not want Jharkhand. They also say, "We will give free nistar and charai in jungles. If you don't become Christians now, we will convert you later".

At Timarna (two miles from Jashpur), non-Christians' services have been terminated. Well water is also not allowed to be taken.

Fairuram of Manora village said, "These are Catholic Christians and Father Bulcans instigates people to do so". His wife was threatened for taking water. There were several Christian wells.

Saruwa was converted by giving medicine. He was forcibly made to kneel down and pray.

Punia Budhia also said the same thing.

GHOLANG

The 7th June 1954.

Present—2,000.

Villages—114.

Shri J. Tingga, Advocate, Gumla, District Ranchi (Bihar) : Missionaries have been in Jashpur State since 1905. They have helped that State and now they are helpful to the Indian Government. Mission schools have not yet been recognised. Every school should be recognised for the betterment of the country. Students of all religions go there. We do not want to disturb peace. All are agriculturists. Our main object is to spread education. 10 per cent girls are educated. Protection should be given to us as minorities. Three girls of Uraon Christian community educated up to Matric and at present working as teachers in Jabalpur and Delhi.

Pracharak of Chichli : One man was converted on 12th March 1954 with his own consent. Receives pay of Rs. 5 per month. Has cultivation of 7 acres. Complains against Mangru Patel of Saini and says he abuses Father.

Alexis Toppo (Vishwanath) of Sanna was converted as Catholic in 1947. At present 19 years of age. Parents and grandfather alive and not converted. He says, "I was enrolled in school when I was six years of age. I became Catholic with due consideration and not at the instance of anybody. I had taken permission of my parents before conversion. I live with parents. Five maunds rice is taken in the school as fees. Rs. 63 per month besides boarding fees inclusive of boarding charges".

C. O., T. W. D., says, "Don't send your sons to mission school". He is Sansari.

Complains against Deshpande of Jashpur that he abuses Fathers. Deshpande is responsible for all the troubles.

Marha (now Phillip Ekka).—A distillery has been erected in his field. He wants that it should be removed from there.

Lucas wants that the school should be recognised and helped.

Petros says that Christians do not want Jharkhand. Catholics are not in favour of Jharkhand. At present they are P. S. P. followers. A. D. I. S. asks the teacher how many students should be passed. A. D. I. S. did not allow students of Gholeng to appear at primary examination in Jashpur. Treatment was unfair. 31 students were allowed to appear at the examination out of 52 after giving test. 16 passed out of these 31. Previous test should not be conducted and the examination should be conducted here. The examination should be for three days and in writing. We do not get wood.

Marquis.—The whole progress is made as a result of the conversion to Christianity. We have improved and progressed very much.

Chairman thanked the gathering. The Committee visited the Gholeng school and the church after the meeting was over.

RAYKERA ON WAY TO GINABAHAR

The 8th June 1954—8-30 a.m.

About 100 people.—Villages—(1) Raykera, (2) Ghursa, (3) Kandara, (4) Mayali, (5) Deogarh, (6) Jokhari, and (7) Bodokatha.

Masat Baiga of Jokari: Christians play drama against Hindu religion. The people agreed to send a copy of the drama. Christians want to destroy Sarnas of Adivasis saying that there is ghost in it. They are prevented from sending pupils to Adivasi schools. Christians preach Jharkhand. Cows are used by them for ploughing instead of bullocks with a view to hurt our religious feelings. They are also forced to eat beef.

Ladburam of Raykera: Place of worship where they had installed Mahadeo has been ploughed down.

ON WAY TO GINABAHAR

The 8th June 1954—9 a.m.

About 50 people. Villages—12.

Gh tmunda.	Khejurkher.	Ladoh.
Kunkuri.	G na bahr.	Teradi.
Remte.	Gerakota.	Ambachuha.
Bakoube.	Rajadandi.	Kerdali.

The people who were mostly non-Christians, complained against Christians and presented applications and spoke about the performance of drama, which is Anti-Hindu.

GINABAIHAR

The 8th June 1954—10 a.m.

Present—Two-third Christians and one-third non-Christians.

Ramghora Choube, Hindu: A Hindu girl, 12 years of age, by name Budhni Urai, has been kept in a Christian house. She was not traceable for three days. She has property. It is understood that it is proposed to marry her to a Christian. Her father's name is Raghubara, who has expired in

Rajouti. Her mother has gone to Assam. Bhuddu Uraon (Hindu) was entrusted with the care of the girl when she was five years of age. She stayed there for five years. He was her brother. Nanuram, Christian, of my mouza has kept the girl in his house since the last five months, with a view to convert her. A complaint has been given to police. Shri John Ekka, M.L.A., is also involved in this case.

A Christian Father threatened on the 19th February 1954 some 800 Hindus (converts). With his fear they again became Christians. The case has been reported to police.

At the instigation of Christian missioneries this meeting has been called and has been attended by non-Christians and they are ventilating their grievances from their platform. .

Petros and Benjamin of Katmoda (seven others also) say that they were fraudulently converted to Hinduism by some mission. They were asked to keep topknot. That has since been removed. They were told that they would be given clothes and land.

Petros Turkey.—The complaints against missionaries are false. We are born Christians. Our parents were Christians.

Benidhar of mouza Lodma, Hindu agriculturist.—A drama was performed by Christian boys where it was said that Ganges water does not give salvation, so also going to Mandirs, and abused Hindu preachers, Devdevta and Tukdoji. Some Hindus went to see and others were Christians.

Daluram of Chuhikuha : We were making kirtan. In the end, when we said 'Seetaram ki Jay', Christians came and said 'Jesus ki jay' and 'Jharkhand ki jay'. 'Ram was only a raja, he was not a God'. This happened only once on 6th May 1954, Thursday.

Gabriel of Ludhma : In the fair held in the month of May, a teacher from the Tribal Welfare Department interfered. Report was made to police. Sub-Inspector of Police came and troubled us. We were not given food. There were 11 actors in the drama. Four dramas were performed, viz., Jashpurka Salihi, Mattipuja (witchcraft), Budhabudhi and Soneka Gufa. The witchcraft said that I cure patients by giving them flowers. We took one month to learn this drama. Two of the shows were moral and three were Tamasha.

Sukhpalsingh of Remte and Jaisingh : On 19th May 1954 we were performing kirtan. Christians from Dhodhidet came. They were about 150 in number. Cyril was among them. He shouted 'Mary Amma ki jay', 'Jharkhand ki jay'. Their road was different, but they came deliberately by this road, because we were doing kirtan.

One Christian of Dhodidet : It was dark and so we went by a short cut. We did not say Jharkhand ki jay. We were about 100 in number. We said, Meri Mata ki jay.

A Christian from Tangargaon : After Janpad election, a complaint was given against Boko Sardar in writing. Nagan Padri was taken to Atras Soma's house for fear of Boko. Boko Sardar abuses Christians in Tangargaon with a dagger in his hand. He did not beat anybody. Simply he shouted. Made water in church.

Gurbal Baiga, Non-Christian, Ludhma : One man was tied by Christians. A sarna plant was also axed. I heard all this.

Bhandari in Kunkuri since Raja's time: Swamiji and Deshpande said, 'You can't become P. S. P. as you are Raja's servants at the time of janpad election. Swamiiji said, 'You become Hindu ; otherwise I do not want to see your face.'

Thomas, Forest Guard : Complains against Hindus.

John Ekka, M.L.A. : We are blamed for Jharkhand, but we do not want it. We are not anti-nationals. Charges of conversion levelled against us are false. My grandfather brought missionaries from 136 miles in Ranchi and we became Christians. Christian and non-Christian spirit was not there previously, but since Deshpande's coming this has started. On October 11, 1941, Deshpande came to church in procession with a view to perform kirtan. Deshpande is responsible for all the troubles. The result of this spirit will be very bad. This may result in disturbance to peace and order. Political differences have been introduced recently. Some Hindus started pro-Bihar movement. This movement is not of Christians only.

MUSKUTRI

The 8th June 1954.

Present—2,000.

Villages—58.

Dilbodhandas, Panka, Kabirpanthi : Took loan of Rs. 20 from missionaries. Two houses and land have been taken. Still the missionaries want Rs. 30 for complete repayment.

There were six more persons having the same complaint.

Bikna Urao of Pakdi Kachha : Two tests in primary final examination of Mission School students. Officers of Jashpurnagar ask caste when approached for appointment. There was a class of patwari training in Muskutry, where 53 students learnt and 52 passed. One of the students sought the job of patwari. The Kanungo said, that he does not recognise Anamat training in Madhya Pradesh.

The school teacher says, "We cannot count you as tribals because you are Christian". In Patel election the man selected by Christians was not appointed but votes were taken.

In Basan mouza, Pakhnikota toli, there were 50 Christians and 22 non-Christians. Voting was also the same for Patel. But the man who secured 22 votes was selected because it was said that, that man getting highest number of votes was a Christian. Budhadhar of village Mukundram was appointed by Tahsildar. The other person who was supported by Christians was not appointed. We went to court nine times, but no heed was paid because we are Christians.

Boko Sardar spoils sanctity of the church. Patwari reports cases of Christians bringing grass lands under cultivation. There are no Christian patwaris. Christians are required to pay double the bribe for recording changes by the patwari.

The Christian Father present said that in Ghugri village Christians are not allowed to graze cattle and wash clothes in public places. Government officers don't help. There is likely to be a communal clash.

In the Muskutri hospital, it was reported that it was visited by 500 patients per month and people came from far off villages.

JASHPURNAGAR

The 9th June 1954—9 a.m.

Sub-Divisional Officer, Police, stated that it is not a fact that Ghatmunda people were made to say in the thāna for the whole night. He also said that enquiries were made against Boko Sardar as and when complaints were received against him, but nothing had so far been found on which he could be prosecuted, and there was also no evidence and witnesses to help Government from the complainant party.

DISTRICT SURGUJA

KUSMI

10th June 1954.

Names (if legible) and
number of signatories,
place, etc.

Nature of complaint and request

(1)

(2)

Gopalghasi with two wit-
nesses of mouza Mulshe-
kela, tahsil Samri (Chris-
tian).

Bini Christian was asked to do begar for Raghu-
vir, Forest Guard, by Gopalram, Chaukidar
of mouza Mulikikela, tahsil Samri. On refusal
he was beaten. No action on report made
at Sanna thana, Samri taluk.

Ledwa Chamar of Chanda
Madwa (Non-Christian).

Anthony, Pracharak, erected house on land
cultivated by Leduwa.

19 signatories .. .

Roman Mission Pracharaks often pay visits.
They show allurements and ask for signatures.
People interrupted in their work. Manguram,
Varana Ram and Sukhu Uraon became
Christians as a result of allurement. Desires
to give oral information.

20 signatures .. .

Cattle place converted into market place at
mouza Diwri, thana Samri. Request for
reconversion into cattle place.

10 signatures .. .

Matru Uraon has given accommodation in his
house to Joseph Uraon, Pracharak of Ranchi.

Kandru Urban, mouza
Surbena.

Kandru had to face difficulties, Pracharak
Khajuriwala assured him help and got him
married to a Christian girl. No help rendered.
Requests to be relieved from clutches of
missionaries.

7 from Krishnagar .. .

Pracharak staying at Nanaka Miya's house in
Krishnagar shows allurements and gives
threats.

39 signatures from about 25
villages.

Missionaries give allurement of Jharkhand where
cloth will be sold at one anna a yard and
salt also very cheap.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
15 from Mulsikala . . .	Domnik, preacher, staying at Pilloo Uraon's house. Converted seven families so far. These families are creating disturbances by disobeying kotwar chaukidar. Ask others to embrace christinity because there will be Jharkhand very soon.
Rev. Lakra, Leader, Lutheran Church and Rev. P. Bock, T. Kujur, Emmanuel Lakra (Christians).	English application.
Rev. J. L. Lakra, President, Gossner Evangelical Lutheran Church, Jashpur.	Do.
Jayaram Kujur and Sukh Uraon, Deori.	Tiwari, Headmaster, Adivasi School, forcibly removed photo of Jesus Christ from Jayaram's house.
Jayaram Kujur and three more.	Tiwari prevented Jawaharnagar and Kamlapur Christians from performing prayer in Bodram's house.
Bhandari, Tirkey, Temba Uraon, Karadand and Sohra Uraon.	Complaint against Tiwari and Chhediram, who made fiery speeches against Christian religion and Fathers with threats. Patwari was present.
3 from Ratasili, thana Samri	Two constables from Samri police station went to Ratasili, and abused catholic preachers. They arrested one preacher Albinus. As they were bringing him to Kusmi, he ran away near Vainganga river.
Alois, Pracharak and three more from Jamira.	Chaukidar Temna Ghasi and a constable from Samri thana, obstructed Christians from performing prayer in Riku Uraon's courtyard with abuses and threats.
Petrik and Milbinu Uraons, Ghugri.	Three catholics offered prayers in mouza Ghugri. Next day they were called by Viswanath Patwari at Adivasi school where they were abused and threatened. Petrik Kujur was slapped. He was given three bozas of fuel free as demanded by him.
Jayaram Kujur and Mangru Uraon, Pamlapur.	Tahsildar, Kusmi, abused Christians.
Temba and Bhadari Uraon, Karadad.	Tahsildar, Kusmi, abused Christians at Madguri and said that fields of Christians will be looted, they will be beat and shot down.

Names (if legible) and number of signatories, place, etc. (1)	Nature of complaint and request (2)
Unsigned application .. .	Gajadhpur Patel and Fulchand Dhobi beat Jowakim, a catholic preacher.
Chhanduwa Uraon, Gutradih and Pracharak Joseph Tirkey.	Chhanduwa, chaukidar, was threatened for giving shelter to Christian missionaries.
Kamil Kujur and two others from Bhulsi. .	Catholics sent to Samri thana by chaukidar of Bhulsi for offering prayers without permission.
Louis, Pracharak, Karadand	Rambrichha, constable, asked Etwa Munda to drive away Ignes Munda, a catholic pracharak.
Puliki Pracharak ..	Rambrichha, constable, slapped and threatened Mahesh Rajwar for going with Christians.
Bandhana Uraon, Jadatala..	Nasiruddin, constable, asked Ignes Munda to quit Bandhana Uraon's house.
Louis, Pracharak, Karadand and two others.	Rambrichha and one constable asked Leuis, a catholic preacher to quit Karadand and abused him. A note-book on his person was forcibly taken away and has not been returned so far.
Louis, Pracharak	Louis reports a meeting of Rajmohni held at mouza Amtahi under the Chairmanship of Balram Prasad Sonar. He abused Christians and asked people to beat Louis if he visited their places for prachar. Contribution was to be arranged for Balram Prasad and his tour for religious work was fixed.
Ghuma, Kahru and Bhagta Uraons.	Mst. Dukhi of Surbena married Ghuma Uraon. She was asked by Patel, Patwari and Chaukidar to drive away Ghuma from the house, otherwise they would kill him whenever he was found.
Martin Kujur and two more	Achhnu, Chaukidar of Ghughri called Gabriel and Martin to Samri thana. They went there walking 16 miles. Tiwari, Head Centsable, wrote their names and places and after taking money from them they were allowed to go.

KUSMI*The 10th June 1954—11-30 a.m.*

Attendance—About 2,000 from 63 villages. Forty Christians and rest Non-Christians.

At the outset the Chairman introduced the members of the Committee and explained the purpose of their visit.

There are three missions working—Catholic, Lutheran and American.

Sukharam Uraon of Karmi Toli : Induced to become Christian by giving him money. A Christian Uraon purchases land in the village as a tribal, whereas others (non-aboriginals) are not allowed to purchase. If land is purchased in this manner, he apprehended that there may not be enough land for tribals of the village themselves.

Father : Pracharaks move from village to village. Christians have a special place of worship. We teach gospel, generally St. John's.

Rajendra Prasad of mouza Harri : Complains against purchase of land by Christians. A Christian purchased the land of one Makan Miyan's daughter on Makan Miyan's death. His wife has married another Mohammedan and the daughter is living with her uncle.

Budhwa Uraon : Christians have converted a resting place of cattle (nistar land) of mouza Deori into a market place, because Uraons of that village did not embrace Christianity. Ramsundar Patwari confirms this saying that Christian villagers are asked to sit in that place for bazar. Villagers from Barwe Chhechari (in Bihar) come there. They observe Saturday market in that place since one year. There is also a sarna in that place.

Bawna, son of Jetho Uraon of Gajadhpur : I had given an application to Government for land as I had none for cultivation. I waited for three years and later became a Christian (Catholic) with the hope that I will get some land. But I did not get any land and, therefore, again I became a Hindu.

Ramdayal of Ghulsinga : There are ten Christian houses in my village out of a total of 80. Two Christians came to the village sometime back saying that they were Hindus, but they were Christians. Chaukidar's son was beaten by them. They say, 'We don't care for any Government officers and don't obey them'. I am treated as an obstruction in Christian work because I do not allow villagers to become Christians. They are Roman Catholics. When I was beaten, I had given a report to Sub-Inspector of Police at Kusmi. He said he would come for enquiry but he was transferred later. Domni, Tani and Binny beat him.

Domi : I am a Christian by birth, belong to Ghulsi village and am a Pracharak of Roman Catholic Mission. Pay is about Rs. 30 to Rs. 35 per mensem paid by the Mission. Father Francis of La tahsil pays it. Has been living in the village since two years. Before that he was a teacher in Adivasi School, Ambikapur, for one year. Before that, peon to Food Inspector. Before that, was living in his house in Barwe (Ranchi district). There was only one Christian house when I came to Ghulsi. Now there are ten houses. I converted eight houses. I preach that the world started with Adam and Eve. I say that idol worshippers will be ruined. When a man agrees to become Christian, I write his name in my book, and then I take him to Father Francis after teaching him dharam. Birsahay was converted by me last year. He was taken to Father Francis after one year since his name was written. Till that time Birsahay was making enquiries from his friends about Christianity. I took him to Father Francis after teaching him the lessons and giving him bath. Father had been to the village himself. Wife and three daughters of Birsahay were converted by the father. Six or seven families were also converted by the Father with all their minor children after giving them holy bath. I get my pay irrespective of the number of persons converted.

On 25th December, which is Christmas Day, we were in church. It was about 6 or 7 p.m. Chaukidar and jungle—chaprasi came there and asked for a man to take his goat, which he had brought from Titartoli to Chhapartoli. The goat was brought walking. We told him that we were in Girja and, therefore, we could not do it. Kotwal started shouting and disturbing us. Kotwal's son was drunk and he beat Benjamin. About 50 persons were busy in prayers. There were three persons with the chaukidar's son and jungle sepoy. He stumbled in the door and said that we had beaten him and went away. Next day, Billuram was beaten when he was sitting with his son in his yard. I did not report the matter to police.

Ramtapiram of Serangada: Pracharakas say that they will give cheaper cloth to those who become Christians when they will have their raj of Jharkhand.

Bultu of Ambiapur: ~~Nagesia~~ by caste. Alwys had come to the village saying that there will be Father's Raj and we will not allow you to live. Pracharakas also come there. He said that you have got your seat in Delhi. They said they would give land and cloth. Some villagers were converted in Gopati.

Gangaram said that the Christian Father asked his father to be present in another toli, but he was ill. Therefore, he did not go. Alwis, Pracharak, came to him saying that the Father had said Jawahar Raj has come and there is no happiness to the people. When Christian Raj will come, they will get happiness.

Khagnaram: I had been for the meeting in January 1954. Elderly persons did not go but children went. Father from Gopati had come. He said that his religion was best of all, teaches children, gives land and houses. He said that Jawahar's raj will go and our raj will come. If you don't come in our religion, you will have troubles. You will not get cloth and salt.

Alwaris (Alwis) Nagesia: I had been to Khagnaram's house to call people. Petros Father was there for the meeting. He did not say anything. About 50 persons were present in the meeting. In the Congress Raj, according to the Constitution, all religions are free and, therefore, we have come to you to preach our religion and if you join the Christian religion, God will give you salvation from sin. Congress Government is in raj, but if the raj is given to Catholics, we will not take it. He denies the statements made by others previously. There was gramophone and, therefore, children had come for the meeting.

Petros Uraon of Ratasili: On the 3rd June at 10 a.m. six to seven Hindus came in a jeep from Khatata. They called the Fathers and said that they would destroy the houses and everything of Christians. He is a Pracharak getting pay of Rs. 25. My family is in Bihar. I have come here since the last seven months. I was called by the Fathers. Belongs to Catholic Church.

Moharam Marwa of mouza Khajria: Missionaries visited several villages and also my village when there was cholera. They asked us to join their religion and they would give free and good medicine. They gave good medicines to Christians. They took high prices from us. They asked as to whether a man was Hindu or Christian before giving medicine. Hindus did not get medicine. They could get it only if they paid high prices.

Lohara of Jodhpur supports the above statement.

Jairam of Jawaharnagar (Christian) : One Tiwariram, Hindu Pracharak, came one Sunday and told that he would not allow us to pray saying that he was sent by Government for this. We did not perform puja. Reported the matter to Samri police station. Ratiram, a Hindu Pracharak, had come through the headmaster of a school. He asked "Why do you keep this (Jesus) photo ? I will give you another Hindu photo". He took away the photo, but did not give me another photo. The matter was reported to Samri police station. I was converted to Christianity in Assam. There also there is conversion to Christianity. There the Father is Father Lewis of Catholic Mission. Tiwari, master, is dead. I had gone to Assam on agreement for three years.

Kandru of Kardar : Louis master was a Pracharak. I had signed one paper through mistake, but did not want to become Christian. So he told me that I should become a Christian. He was threatened that he would be removed to jungle. Father will rule. Deputy Commissioner, Tahsildar and Inspectors were servants. They will go away. Gaothia's son is a Pracharak. He said that he would shoot him.

Reverend Lakda : I am from Lutheran Mission and am an important office-bearer. There is no Jharkhand movement here. Lutheran population is divided in blocks. Lutherans here do not share their opinion. Catholics are also divided. Both Catholics and Lutherans are divided on the question of Jharkhand and in both of them there are promoters of the movement. It is not merely confined to our Lutherans only. It is also the same case with Catholics.

European method of missionaries is that they have got a Home Board. That sends missionaries and they are supported. They settle down and then they begin to work.

The Gossner Lutherans have no money. We have cut off our connections with foreign countries. It is purely Indian. Our method is first to have a Christian congregation. If the village is nearby, the whole Christian congregation from one village goes to another village. If the villagers want us, we go otherwise we do not go. They always welcome us. I have not come across any disapproval. We start with Indian Bhajans. We then explain in a very simple language about Jesus. We do not criticise other religions. Our headquarters is in Ranchi. We do this group sending several times and then if the villagers are ready, we send our pracharak. He begins to teach Luther's catechism, 10 commandments. So far I have not come across any opposition. We would like to live peacefully with our Hindu friends. We run schools. We have got our High School nearabout Ranchi. We have one school at Ichkela and Sarahpani. We don't issue pamphlets. Our main support is Indian money. We make an appeal and by way of Christian Charity, we get money sometimes from individuals, from societies. Last year, we got about Rs. 60,000 for five provinces from Lutheran World Federation at Geneva. There is a combined society called National Missionary Society. Our church is autonomous. We approached America through our executive board, and received Rs. 90,000 from U. S. A. for one year we received for Surguja area. It is from the united body. There is one authority here in Guntur in South India and he receives money for this area. From them we get the money. We maintain accounts and they are audited. There are 60 to 70 pracharakas of my mission for the Surguja area. We pay about Rs. 40 to each pracharak (basic pay of Ranchi plus Surguja allowance). ;

Roundabout 1,500 is the population in this area. Pracharaks are trained mostly in Ranchi, and now we are training in Ambikapur. We started with 15,000. At Surguja, we have not yet started a regular school, except a Bible School. We give Rs. 30 as pay to start with. We give from the Mission Fund and then we get it back from the Government when it is recognised. They allow us to teach religion outside the school hours in the premises. We get grants even though we are Christians. There are four missions in this area—Dubki (Baptist) Mission, Roman Catholics, Mennonite and Lutheran. We have happy relations with others. Mennonites have about dozen, Catholics a hundred, and the Swedish Mission in Baikunthpur, about half a dozen pracharaks

RAJPUR

The 11th June 1954.

Attendance—300.

Villages—19.

Twenty-seven signatories from Budhabagicha, Bisambharpur, Khodro, Pampaur, etc.

The signatories say that—

- (1) adivasis are Hindus,
- (2) Christians are not adivasis, and
- (3) they do not want Jharkhand.

Attendance—300 (Four Christian Pracharaks and the rest Hindus).

Itwaram of Patratu: Christians say that Jharkhand Raj will shortly come and they will give cheap salt and cloth. Sankargarh preachers say this.

Solomon Minj of Roman Mission: I am a pracharak at Chargarh. All pracharaks come from Jashpur. I get Rs. 25 as pay. I do not preach Jharkhand. There is one pracharak in each village. The root (jad) of Christians is in Rome city.

Patel of Chargarh: The pracharak preaches prayers. He does not say anything about Jharkhand.

Ramsahay Gond of Parsagudi: There is also preaching at Parsagudi about Jharkhand. Birsahay is the name of the Pracharak. He says, 'If you do not become Christians, we will call military forces to punish you'.

Kanhai of Karra, Uraon Gaotia: One Pracharak requested a house to live in during the rainy season, but I did not give. The pracharak threatened me saying that I would come in difficulties.

Gahemram Gond of Ukhra: Complains against the Pracharak. The Pracharak is paid Rs. 27 per month. Domnik, Pracharak, teaches girja. We refuse to learn. He says, 'It is your pleasure'. I have been sent by the Father for this.

Bonry of Ambikapur: The pracharaks are working since the last one and half years. There are about ten houses in each village where the pracharaks are working.

Koyram of Lan, Uraon: Missionaries wanted to induce our children to become Christians by affording them education facilities. The pracharak in his village also talks of Jharkhand.

Sankram Gond of Parsagudi: We did not get cloth, food, etc. Therefore; we were asked to become Christian so that we could get it.

AMBIKAPUR

11th June 1954.

Abstract of applications received on Tour

Attendance -200]

[Villages—18

Names (if legible) and number of signatories, place, etc. (1)	Nature of complaint and request (2)
Catholic Christian Adivasi, Ambikapur. (No signatures).	Denied charges of conversion by force or allurement, Jharkhand prachar and anti- national activities. Complaints that Hindus make propaganda against missionaries and cause disturbance to peace. They give open threats to Christians!
5 signatures, non-Christian.	Jako, preacher, has written his name as Christian without consent and knowledge.
Janardanram Sahu, Basen ..	Since Patel Kariram Uraon became Christian, he is trying to convert others also. There are several preachers in the village.
4 signatures	Allurement of money generally. Ask for house to live in and also threaten.
6 from Sontarai	Christian preachers live in large numbers. They trouble women of the village and show fear of police and father.
6 from Karabal	Preacher from Raigarh came and said that he was sent by Government to convert people to Christianity.
Chunda Uraon from Deo- garh.	The pracharak lived in my house for 10 months. He is not prepared to leave it now. Once Father came and tried to convert people by showing allurement of money. As I refused to become Christian, my brother has been converted and they have created quarrel- some atmosphere in the family. Enquiries may be made in the village.
Pichhagaram from Deogarh	Christians abuse Hindus and threaten to beat. Bolo, Pira and Etwa Uraons are their leaders. Some of the people named in the application are new converts and they trouble the women fold of the villages.
4 from Telaghar	Women are misled by allurement of saree, oil and soap. If opposed, show fear of Father and police.
7 from Menpath	Complaints against Petros, teacher. He has called two preachers Ellios and Alwins and one lady preacher Silena. Try to have immoral relations with women by showing them allurement of soap, saree and oil.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Sabhapati, Gram Congress Committee, Deogarh.	Father spreads false rumours to convert people, shows inducement and talks of Jharkhand. If opposed, fear of gun and lathi is shown.
Tokriram, Dhelsara	His daughter has been kidnapped by missionary preacher. When he approached the Father, he said that this was done because he did not embrace Christianity. Villagers will bear evidence to this.
Badoram Uraon, Councillor Janapada Sabha, Ambili- pur.	Preachers say that they are Government servants and they are paid Rs. 25 per mensem each for preaching. They gather people by using gramophone, etc. They abuse Hindu religion and Congress Government. They threaten to beat by lathis or guns. Do mischief to women. Kheso and Raju Uraons are given every help by the Christians.
3 from Surbena .. .	A Christian missionary stays in the house of Bhagna Uraon. He has converted one Kandu Uraon by force. He says Father will give money if you become Christian. If you don't accept it, you will not remain in this raj.
Bhikhuram Bhagat, mouza Lajri.	Bhikhuram Uraon has been converted by force.
2 from Karadand .. .	Kinhu Uraon, preacher, lives in Mangru Uraon's house. He says either become Christians or go away from the village.
Biganram Kisan of Madwa, Khasha Tapa, Madwa, thana Samri.	Simon, preacher, said Father gives money and land. He asked people to embrace Christianity. After three days, he came with the intention of raising a quarrel.
4 from Ghughri, thana Samri.	Three Christians came and said they were Oraons. They were given water. In 1953 they got their topknots cut off and are harrassing the non-Christians to become Christians. They have brought under cultivation all land including grazing land. An enquiry into the actions of these people may be held.
Aluwash Ram, mouza Surkai, district Palamu.	Allurements shown to embrace Christianity and bad names called to Congress Govern- ment.
3 from Diwari .. .	Do. do.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
6 signatures	Complaints against Patel Rambin Baniya, Har-chand Gond, Bigam Gond and Jagmohan Cherwa that they harass and beat and boycott socially. Also complains against Forest Ranger. Desecrated place of worship.
Alwasram Pana, mouza Sur-kari.	Alwis Christian, mouza Surkar, district Palamu, brought Father to Gopat, who tried to induce people to embrace Christianity.
Dharma Sabha, Pithora	Dharmasabha, Pithora, resolved not to change religion (Hindu).
Mansap, Member of Semra	Complaint against Patwari Undual Christian, who is giving applicant's wadi to others. Requests enquiry.
4 non-Christians	Complaint against Amtahi Father and Alwis Christian, preacher. They apprehend unrest if activities of missionaries are not checked.
5 from mouza Korgha	Father called names to Congress raj, and wrote his name without his will and consent forcibly.
20 signatures, tappa Magar-pur, thana Sitapur.	Allurement of money given.
4 from mouza Karadand	Complaint against Shani and Anganu Uraons, that they threaten and ask to become Christians.
11 from mouza Madguri, tola Karadand.	Allurement of money and threats of missionary raj.
Kanhai Ram Patel, Uraon, mouza Bhodgadi.	Allurement of money, free education, 12 yards cloth per rupee and also threats of driving away.
4 signatures	From durbar of Uraons three Christians took away the wife of Zakadu Uraon. When they tried to rescue her, threw urine on their persons. Matter reported to Patna thana, but no action so far.
4 from Kardand, tappa Madguri.	Complaint against Satiram Uraon, Patel, that he took signatures on one paper by force and later asked the signatories to become Christians as they had signed. Shows disrespect for Government Officers. Complaint already lodged with Deputy Commissioner in March. Requests enquiry in the matter.
Zagarusinha, mouza Chando (calls himself a prominent leader of the village).	Prabhudas pracharak took a procession raising anti-Hindu and pro-Christian slogans. Police enquiry was held and this was proved to be true.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
8 from mouza Bhulsi	Complaint against Domnik and Rohna Patel preachers.
21 from mouza Deori	In 1953 Father from Ratasili induced people to use cattle resting place near Sarna for bazar.
16 signatures	Padri from Khuntipara made discrimination in giving medicine when there was cholera in the locality.
Unsigned	Complaint against Rohna and 12 other families of Uraon Christians that they let their animals free and destroy his fields. Also complains against Patel that he got annoyed when requested to keep record of outsiders coming to the village, shouted out and gathered all Christians with a view to beat him. Report made to police thana Simri.
2 from Damdah	Embraced Christianity by allurements, but after one month realised the deceit and reentered Hinduism.
Etwaram of Korandha, M.L.A., Janapada Councillor and 11 others.	Father from Ratasili by name Francis Ekka was allowed to make a speech regarding his religion in one of the Hindu meetings. People did not appreciate his speech. He has converted the meeting place, Sarna and cattle resting place into bazar without permission from anybody. Matter reported to police. If the Father is not prevented from his activities, there is likely to be danger to peace.
2 signatures	A Christian preacher staying at Sukhrao Uraon's house tries to mislead people. He creates disunity in the village and abuses people under intoxication.
Seven from Salwa	Four Christian families in the village have brought road used by non-Christians under Kodo cultivation. Enquiry should be made about this. Their animals are also put in cattle-pound whenever found. Frequent troubles make life difficult to live for non-Christians.
13• from Singchora, thana Rajpur.	Preachers show allurement of money, land, speak of Jharkhand and also threaten that in Jharkhand lands of non-Christians will be looted.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
11 from mouza Ladua, thana Rajpur.	Show allurement of money, land, grain, handia and free education.
13 from mouza Dignagar, thana Rajpur.	Preachers show allurement of money, land, speak of Jharkhand and also threaten that in Jharkhand lands of non-Christians will be looted.
10 from mouza Khumri, thana Rajpur.	Do. do.
3. from Shangargarh, mouza Ladwa.	Show allurements of money, freedom from begar, handia and education.
11 from mouza Okara ..	Preacher Konda <i>alias</i> Daundel Uraon shows allurement of land. He also threats that lands of non-Christians will be taken away. Teaching of prayers goes on in the village by Chuis Uraon and Vokonda Uraon.
Kanhairam Gaotia ..	Gives allurement of free education, revenue free land and also threats.
10 from mouza Karra, thana Rajpur.	Bulchu Uraon has taken possession of Bamda Uraon, Sakindah's land and also threatens other. Nistar forest being cut and destroyed.
8 from mouza Ukawa, thana Ghorpur, district Surguja.	Christian preachers say that they will give cloth, and free education. They also threaten that in Christian raj Government officers will not trouble, they will ruin their cultivation. If they do not listen to this they will bring military.
10 from mouza Gopalpur, thana Rajpur.	Allurement of grain and money for purchase of land and free education. Also threat that they will be looted if they do not become Christians.
2 signatures	Daughter of one Korwa kidnapped. If necessary, enquiries may be made to verify the truth. Had to pay fine of Rs. 300 to his castefellows.
2 signatures	Wife of an Uraon, where a pracharak was putting-up for a month, was kidnapped. If necessary, enquiries may be conducted in Udunkela.
10 from mouza Baidhi, thana Rajpur.	Allurement of land, and free education. Threat of taking away land in Jharkhand.
Ambikeshwar Sharan Singh, Chairman, J a n a p a d a and 69 others.	Application from important non-Christians to be gone through in detail.
Representatives of Surguja	Do. do.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Aryabandhu, Wanprasthi Preacher, Arya Pratinidhi Sabha, Madhya Pradesh, Nagpur.	Arya Pratinidhi pracharak gives instances of missionary activities. Quotes instances of forcible conversion, money inducement by preacher, Government officers helping in conversion, kidnapping of girls, etc.
Digambar Kesheo Kulkarni, Ambikapur.	Tried to take in their schools, more attention towards religion than education, students are gradually made to eat in a common (Christian) mess, and name is written first Oraon name and then Christian name calling him <i>alias</i> so and so. Christian name is used in practice. Remedies : No Christian school within a particular distance of Government school or non-recognition to other schools till demand on Government schools are full. Christians have opened patwari classes which help to spread religion. Government should open patwari and technical schools. Loan advanced at high rate of interest and in difficult times recovery or conversion of family demanded.
Sukha, son of Sumarsahaya Uraon, mouza Narkeli, Korea sub-division.	Remedy : Establishment of debt conciliation boards and action under Moneylenders' Act as they do not posses licences. Government should open poor homes for orphans.
Dehur Uraon, Narkeli, thana and tahsil Baikunthpur.	Dular was induced to become Christian and his wife was forcibly converted against her wish. She escaped Christians and has come to her father, who wants that his daughter should be taken to Hindu religion and action against Christian missioneries should be taken for the their acts.
4 signatures .. .	Funata was married to Dasaram's son. Dasaram was induced to become Christian and later Funata was kidnapped by Anandmasih, son of Patras Ekka, pracharak. When questioned the father of the girl is told that the husband and wife have been to Ranchi for change of climate and they have been sent by church. Requests action against the preachers.
5 from Salwa .. .	In Salwa several villagers have been converted by showing allurement. Christians kidnapped girls, gave allurements of land, hospital, school and education. They also threaten that if people do not become Christians willingly, they will have to become Christians compulsorily in Christian raj.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
13 from Judar Village, Kadampara, Dhodhapara, etc.	Christians of Lutheran church of Baikunthpur have come to Salwa and have started converting people. This has disunited villagers. Also general complaints.
12 from mouza Amgaon, thana, post and tahsil Baikunthpur.	Christian activities have brought differences among villagers. Several crimes have been committed by Christians missionaries for which they have been fined.
Mansao Uraon, mouza Kanchanpur.	Christians entered the village and did some forcible conversions. Anandmasih kidnapped Dasa's daughter-in-law and Bikia's daughter.
Evengelical L u t h e r a n Church.	General complaint that Christians wanted to make prachar but the villagers prevented them from doing so. and Rev. Tingga quotes 11 cases of Hindu persccution.
Shri E. Raman, President, Evengelical Lutheran Church in Madhya Pradesh, Sagar.	Shri Raman's letter to say that activities of Christian missionaries in Sagar, Chhindwara and Betul districts are above board.
Members of Legislative Assembly and Janapada from Korea sub-division.	Swedish Lutheran Mission very active in Baikunthpur tahsil. Their methods of conversion are very mean. In Salwa they threatened and forced. Two girls kidnapped. Adivasis are made to look to Christian Padris for their daily necessities. It is also understood that they get monetary help from America. There is prachar of Jharkhand party. Disunity is being created among the Adivasi fold.

AMBIKAPUR

Attendance—300]

[Villages—18.

Bhanduram Uraon of Bhagwanpur: I say I am Hindu. Christians say that by being Christian, you will have less land revenue. They say they are educated and wise, whereas Uraon's are illiterate and therefore they are deceived by anybody. My name is Bhanduram from my childhood. Jashpur people come to my village. The pracharakas coming are Uraons. There are six houses in my village. No one in my village has become a Christian so far. Garhaipani, Batwabora and one more village have their camps. They visit six times in a year. They are coming since the last three years.

Brahmaprakash Gupta: Received information that Christians come and tell that you had been ill-treated by Hindus so long because their raj was there. If you become Christian, you will not be ill-treated. Pracharakas say.

that they have been instructed not to talk to we (educated) people. They have been instructed to talk to adivasis only. I have not heard any meeting myself. So far as I know there are no converts in my tahsil. There were no Christians previously. The objectionable things which they say are—(1) If you become Christians, the Christian fold will increase and we will be able to have Christian raj and you will be happy. (2) The Congress raj will be going shortly and the Christian raj is to come shortly; so if you become Christian, you will benefit. (3) You do not become Christian, and your land will be confiscated when there is Christian raj. (4) You will get many more facilities in Christian raj. (5) All the tall talk about budget provision for adivasis is only an eye wash and propaganda. Tribal Welfare Department is starting schools, registering names for giving loans. There is no Hindu organisation doing welfare work for the adivasis. Kisan Mazdoor Congress does some work in this direction.

V. N. Dube : A law student and a teacher. Those who have become Christians have not done so for the sake of religion, because they are willing to come back. A Christian comes and stays in the house of a mukhia and tries to win him over. I am told that some were given money (Rs. 5) not to restrict others from becoming Christians. 59 persons were converted in Ganjhadeo which is six miles from Ambikapur. Roman Catholics and Lutherans are active there. They were converted during the last three years. I do not know when exactly they were converted. One teacher of Ganjhadeo named Maniram has been made a preacher and he is paid Rs. 30 per month. Whole families were converted. There was no opposition in the beginning. But later on I understood from the patel that he was again reconverted. In Ratasili I met Father Francis Ekka, Roman Catholic. He said that Uraons are not Hindus. There is Mundan Sanskar in Uraons like Hindus. Haldi is also practised in Uraons like Hindus. The bridegroom applies Sindoor to bride. Uraons have gotras. Sagotra vivaha (marriage in the same gotra) is not performed in Uraons. He said that Uraons eat beef. I said that some of the Chamars do it. Francis said Uraons are buried after death. But so far as my information goes, still today Uraons burn their dead bodies. One Roman Pracharak of Jamdi said he would die for religion and not for nation. Objectionable features of missionaries are as follows. They are purchasing land in large quantities in villages showing thereby that they are rich and tell them that you become Christians and we will give the land to you. In marriages, Christians try to make one party Christian, and they compel the other party to be converted. Ganga Dashhara is observed on the banks of a tank or river. They immerse tribal head dress (Marriage) and other things in the river. They think the water as pure as the Ganges. Christians show that they are rich. They tell the people that we will advance money. They take their names. They say they will not take interest. Those who are given money, are asked to attend church. Christians say that shortly they will have Father or Christian Raj and they will be driven out and only the Christian will remain there. Others will be driven away. I have heard this. Preachers flatly deny this. All preachers know what is Jharkhand. Christians thought that with the abolition of States, they would be able to convert people to Christianity and have their own raj. Shri Jaipal Singh is the president of that party. They think of taking all the merged States in one zone. Here the tribals are in a large number. I saw a Pracharak speaking to 10 to 12 villagers. When I went there, he kept mum. Father Wanra said, 'I do not support Jharkhand movement, but I cannot say what my men talk'. He said that Lutherans are in favour of it. My impression is that the

Lutheran and the Catholics are both in favour of it. They have divided the area according to the various missions and they are all working in co-operation, though they do not show it openly.

Aryabandhu from Aryapratinidhi Sabha : I heard that there was an agreement between the Roman Catholics and Lutherans to work in particular areas. Lutherans get financial aid from the Roman Catholics. Salbha village is about five miles from Baikunthpur, where choti was cut off forcibly. Names of persons who were convicted for forcible conversion shown. He gives a number of complaints from several forcible converts.

The work of Arya Samaj is going on in this area since the last six months. I have come from Nagpur. I do not blame the Christian religion. They should hold their meetings in the open and if they are satisfied, they may be converted. They are all illiterate persons. We take our meetings in the open and explain to them. I preach Vaishik dharma. Baikunthpur is my centre. Christians have opened one hospital in Baikunthpur since about one year. There they charge some fees. By giving medicines, they convert people. I object to their becoming Christians, because thereby they lose their nationality and are reduced in number. I have no objection to people remaining Muslims and Christians. But they should not adopt the methods employed by them at present. We teach a person Gayatri Mantra. We do not show any attraction. So far only four persons have been reconverted. There are 30 Christians in my area. I had no clash with any Christian. Nobody came in my contact. I am 72 years of age.

Bhimsen Chopra : I am a social worker and a correspondent. I have to tour the whole district. I have several Christian friends. Two years ago in Sitapur and Geturma, I came to know that Christians were telling people to register their names for getting loans. In Pathalgaon also I saw the same thing. I was given to understand that the Padri Saheb of Americahad come and people would get as much as they wanted. They were going to Lipti, Pidia and Dhatgodi in thousands to get their names registered with the agents at these places. Some days before I came here, some of the people met me and I was informed that they did not receive any amount though their names had been written. I saw an application only the other day. I have got the letter and shall produce it when required. I have got a magazine which gives this information. Name of the magazine is Dhambandhu of the Lutheran Church. Editor of the paper is Rev. Lakda (Mr. Lakda says that this is correct). (If copies of the last two years are available, they should be obtained from Rev. Lakda). There is a Mennonite Mission whose agent is Paul Avenger. In Vishnupur there is a Korwa. His daughter has been kidnapped by a Pracharak. He had to pay Rs. 300 as fine because his daughter was kidnapped. I am a member of R. S. S. The purpose of the register is to attract the adivasis to Christianity. (Abua Jharkhand of Ranchi). Sanjivan of Patni of 2nd or 17th August 1953 contains an article of Shri Francis. Hindus are termed as Dikkus in that article. I have got a book of about 150 pages which gives instructions about conversion. There is reference to Goa and it is said therein that the Goanese there are very happy. The present tension created in Goa is a mere show. This shows their trend of mind. They support Naga land movement of Assam (Catholic Digest magazine). There are articles contrary to our religion. Pakistan and America pact has been supported by this magazine. This is a Christian magazine. Even an illiterate adivasi says that America has helped us and

our lot will be shortly improved. In school a boy was made Christian and was sent as a Pracharak. He has given a statement in the presence of prominent citizens of this thing. Alwys Rai from Belgium, informed me that if there is partiality against Christians, then they cannot improve their lot unless they have got their own raj, though personally he was against it.

Rev. Ekka : 90,000 has reference to special building programmes.

President, Tahsil Congress Committee : When Masih was A. D. C. here, he appointed 36 teachers in Jashpur schools who worked as Pracharaks. All the other servants also work as Pracharaks. Ratiram and Arjun, Mukhias of Pankas of Surajpur tahsil, have been given Rs. 50 and 40 respectively, and told that they should become Christians. While they were performing religious rites after death, they were advised by a Christians Pracharak that they should better become Christians, and called bad names to Hindus. Called a meeting of 2,000 Pankas on 31st. They said that all Christians are well-to-do. Hindu Brahmins do not perform your worships, then why do you remain Hindus? The meeting was called in Kaluwa.

A teacher in Samri : In 1952 Mr. Masih removed some teachers from 7th class and appointed those who had Mission School certificates. I was also removed from service. A Pracharak from Sariwa has kept a choti and says that he is Hindu. He is at present staying in Kusmi. In Gopatum village Christians came with chotis.

Yadubansu Narayan Singh : In 1949-51 he was in St. Xiever's College in Bihar. There he saw discrimination against Hindus. They were not allowed to perform Saraswati puja in the hostel, whereas Christian students were allowed to perform their religious functions.

BALRAMPUR

The 11th June 1954

Attendance—700]

[Villages—58.

Names (if legible) and
number of signatories,
place, etc.

(1)

Michael, Lakda, mouza
Mahawepi, thana Balram-
. pur.

Nature of complaint and request

(2)

The Gaotia said that Christians will not get land and their lands will be auctioned. At the instigation of Sheo Patel, Government officers used to threaten Christians and asked them to go away from Surguja. Ranger, Forest Guard and Munsi called Michael's father and abused him. The matter was reported to Tahsildar, who warned Sheo Patel. Sheo Patel quarrelled with Michael to take vengeance. He instigated the villagers to beat him.

Names (if possible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Johan Jarhu Uraon, mouza Turidih, thana Balrampur.	Jagesar Pandit and Bhandari Babu, Ambikapur, went to Turidih, called Johan and told him that he had become Christian. He was threatened that the land and money of Christians would be taken away and they would be beaten.
Prabhudas Ekka, Madwa Tapa, thana Samri	Clears away the charges levelled against Christians. Government officers threaten Christians. In mouza Jodhpur and Karcha, there was a communal quarrel at the instigation of officers. Fathers do selfless service. No allurement of money. Jugeshwari Pande of Rajmohini Panth makes false charges. Medicines are given to all and a small fee is charged. Christians don't preach anti-national activities.
Ishwariprasad Tigga on behalf of Christians of Mandwa.	Embraced Christianity willingly. Christians are not anti-national. Hindu religious organisations like Rajmohini and Hindu Mahasabha threaten us and keep bad names to Christianity. Even petty Government officers harrass Christians. Quotes one example of 1952.
66 non-Christians from different villages.	Adivasis are Hindus. Christian preachers say Christian Raj will shortly come, Congress Raj is no good, adivasis are not Hindus.
Remis Bek, ex-serviceman, Karmajind, thana Samri.	He was called to thana without summons or notice by a head constable of Samri thana. Head constable and Sub-Divisional Officer asked his caste and Sub-Divisional Officer warned that Christians are not allowed to stay in Surguja district. He was driven out of the place within 24 hours. The matter was reported at Ranchi employment exchange office who advised him to go back to Surguja district. His property and cultivation was lost. In 1952 when people were assembling to offer prayers at his house, two constables came and dragged him away. The constables gave him false names and numbers.
Carolus Ekka, ex-service man, mouza Padarwani (Premnagar), thana Maturi.	An ex-serviceman engaged in teaching boys was asked to report at Kusmi police station by the Sub-Divisional Officer, where he was threatened and asked with whose permission he had entered the State. After three months

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Basu Uraon	again Pandarwani people brought him back. Again after nine months Tahsildar, Revenue Inspector and two military men came and threatened him and he was driven away from the State.
Anthony Beck, thana Chainpur, district Ranchi.	Deoraj Jamadar, Zagru Patel, Chaitu Chaukidar and Somaru Chaukidar after prayers at house of Petros asked the Father why he had come there and with whose permission. After departure of Father in the afternoon, a head constable called and abused. A head constable beat Basu and he was handcuffed. A false case was lodged against Basu and he was sentenced for four months.
Moraha Uraon, Jodhpur ..	Harrassed by Tahsildar, Kusmi and Sub-Inspector, Samri and driven away vrom Surguja.
Simon Uraon, mouza Jodhpur.	Sub-Inspector and Tahsildar abused and beat and asked to send his son. Harrassment because he is a Christian.
Nirmal Uraon, mouza Jodhpur, thana Samri, district Surguja.	Complaints against Sub-Inspector that he harrasses him.
Pali Uraon, Mahkipo ..	Complaints against Deoraj Jamadar who beat and harrassed.
Sukhu Uraon, mouza Ratakola Tapa Madwa, thana Samri.	Harrassed by petty Government officers because he is a Christian.
Jokhana Joseph Uraon, mouza Jodhpur Tapa Madwa, thana Samri.	Sub-Inspector of Police and Sub-Divisional Officer abused and asked to go away. 50 Chegam (standing and sitting on legs 50 times) by catching each other's ears.
Six non-Christians Sukhdyal Singh, etc., of mouza Magarhara and Cherawa.	Jhagadusingh Patel sent two military men, who stayed in the night, carried and ate pigs, drank wine and abused Jokhana.
Sukhdyal Singh, Magarhara.	Babu Rajakaransingh sold his land to Christians. This should not be allowed.
42 signatures from mouza Nawadih, Tapa Mohari, thana Balrampur, tahsil Pal, distriet Surguja.	Request for land. It should not be given to outsiders.
Unsigned	Request for land.
	Janapad cess should not be recovered.

Deopatram, Balrampur : I do not want to become a Christian, but missionaries try to influence me by saying that shortly there will be Jharkhand raj of the Christians and they will give salt and cloth, etc., at cheap rates. You will suffer if you do not become Christian. Congress Government is not giving you happiness. There are no Christians in Balrampur. Preachers come here to say that you become Roman Christians. The preacher lives in Turidi.

Iswariprasad Tingga : I am a teacher. I live in Palamu in Bihar and look after the work of teacher and preacher here. There is a school in Marwah Kappa. I visit this place once a month at least. I receive Rs. 60 per month. I belong to the Church of Christ. There are six teachers. They are also pracharaks. There is also one missionary, Mr. Christie, to supervise their work. He stays here. All Christians are from Palamu. He has come here since the last three years. They are all Uraons. He is also an Uraon. I have passed Matriculation at Ranchi. When Pracharaks came, there was no Christian here. There are over 150 converts in my area, i.e., 60 to 70 families of Uraons. We teach them religion with their consent and when they grasp the things fully and express their willingness, they are given a holy bath first, and then prayer takes place and they are told that they have become Christians. When a man becomes Christian his family is also supposed to be belonging to Christian family. Only the adult is baptized. We use magic lanterns, gramophone and pictures to collect people. The local people say their religion is Purkha. We do not say anything about his religion. He says that ghost troubles him very much and requests us to show a way for getting rid of the ghost. I say that there is no ghost in our religion and if there is any trouble, Jesus will drive away the ghost. The villagers also say that there are troubles by others, e.g., in the form of begar, taking away good things without payment or paying less. I tell them that unless you are educated, these troubles are bound to recur. So we educate them. Regarding schools also, they are not taught properly. If we have our own arrangements for schooling, it would be alright. Therefore, we have got schools where we treat them properly. Regarding finances, we ask them to make their own arrangements. If they do not do it, we arrange it. We do not charge interest and there is also no time-limit for repayment. We help the non-Christians also, but not so much. No land has been donated to us by any Uraon so far. There is lot of trouble to our Pracharaks in their work. Hindus form a meeting and oppose us after we leave the place. This is our main complaint. I have learnt this from my Pracharaks. Hindus do not interfere so long as we are having our meetings.

Prabhudas Kashyap, Uraon Christian : Kashyap is my gotra. Born Christian. Comes from Palamu. I have come here since about three years. The name of our mission is British Church of Christ. Josi lives here. He is a missionary of our church. I get Rs. 53 as pay (43 pay + 10 allowance). There are rules for promotion. Formerly, I was a teacher in Palamau. I was getting the same pay there. I have done my 9th and teachers' training course. If a man does good work, he is given more work. I am in charge of one school and one village. Palamu's headquarters are Bhandaria, 25 miles from here. So also Balrampur. Three or four people of Marwah had come to Palamu and they said that they want a school at their place. Bisram Kujur has come to Marwa with two-three teachers. He is a pracharak. A school was opened there with two or three students. They had brought more teachers with the hope that students would come from other villages and

open schools there also. There are schools in three villages now at Sahapur, Tirtipara and Karcha. There are six villages having schools, and praachers-cum-teachers. There are no churches in those villages. When we have money we will have our church buildings there. Now prayers, etc., are offered in somebody's house. Nawabhandar is the headquarters of this church. We are abused by Hindus and also beaten. They do not directly attack us as Christians. When we try to hold meetings, we apprehend that the Hindus would not allow us to conduct them. There are three border-cordon check people. I was arrested and asked to show D. C.'s pass to stay in that place or also he would thrust the spear. I told him that according to the constitution everybody is free to propagate his own religion. Naka Sepai simply said that I should be harrassed because I was a Christian. I was blamed for smuggling 15 seers of rice. I was prosecuted. The Judgment is out now and they have been acquitted. We were also threatened by the Naka Munshi not to open school. We were also troubled when we attempted to dig a well for the use of the public in Deepan Uraon's field. Patwari said that was on the road and he harrassed us. We have dug the well in spite of patwari's opposition and nothing has happened. Four persons were prosecuted by the Naka Sepoy out of 35 Christians. There is a school in the village. I do not know whether it belongs to Janapada or Tribal Welfare Dept.

Basu Toppo Uraon of Marwah Jodhpur of Roman Mission.—A field was given to him by gaonthia. It was supposed to have been haunted by ghosts and nobody cultivated it. I brought it under cultivation. The gaontia wants the land back from me now. I paid him rent of Rs. 2-8-0 per year. I had to face difficulties in cultivating the land. My buffaloes died one year.

One non-Christian complained that gaontia gave land to a Christian instead of giving it to him though he is a tribal.

DHORPUR

The 12th June 1954.

Attendance—300]

[Villages—36.

Names (if legible) and
number of signatories,
place, etc.

(1)

John Lukra, Catholic Priest,
Catholic Ashram, Pathora.

Dhannuram Uraon, gram
Jamora, thana Dhorpur.

Chamruram Gagoli and
2 others.

Mangaram, mouza Batoli ..

Nature of complaint and request

(2)

There is no forcible conversion. Quotes nine cases of harassment to Christians.

Christians, say that their religion is superior to Hindu religion. People can get money and land, cheap cloth, plough and need not be afraid of Government officers, if they become Christians. If they do not become Christians willingly, they will bring more men and use force. They are going to have their own raj in Surguja.

Christians say that Uraons are not Hindus; their religion is Christianity. They should cut off their topknots because there is ghost in it. Show allurements. If there are any cases, money will be sent from America.

Do.

do.

Names (if legible) and number of signatories, place, etc. (1)	Nature of complaint and request (2)
10 from Saidih	Joseph and Pailus preachers have constructed a house on grazing land. The matter was reported to Tahsildar who made enquires and fined two preachers. Yet they are there. It is requested that these pracharak should be driven away before the rains to avoid hardship to villagers and their cattle.
Kirwaram and 4 others from Saradih.	A Christian Pracharak was staying in his house for six months. He ran away from the village without paying his rent. He requests that the pracharak should be ordered to pay the dues.
22 from mouza Udira, thana Dhorpur. Tonga Uraon, Bhelai ..	Christians show alienment of money and convert people. Complains against Jakhariha and Johan that they are staying in his house without his permission since the last four months. They show fear of their saheb.
Sukhna Patel and 3 others of Batwahi.	Christian pracharak says openly that Muslims have got Pakistan, Hindus have Hindustan, but Christians have not got raj of their own.
Bolo Uraon	Allurement of Jharkhand is shown to villagers and they are also threatened that if they do not become willingly, they will have to become compulsorily in Jharkhand.
Sukhna Panika, gram Kanthi	Michael, a Christian pracharak, was sold land for Rs. 50. He built a house on some other plot of the same owner, but he admitted his mistake and promised to pay Rs. 100 more for the other plot. He has not paid the amount since then. He threatens when money is asked for.
Ramprasad, Manki and Sawna Dhobi, Sakin Futherfordi, thana Ambikapur.	Had purchased one acre of land from Rafik, patwari. The Padris say it is their land and tractored the land and resowed it. Padri shows his rifle, for which perhaps he has no licence and abuses and gives threats.
M. M. Singh and 4 others, Dhorpur.	Tells how and why Oraons are made Christians. Suggests remedies such as popularization of taccavi, distribution of more land to needy adiwasis, long-term loans to be advanced by co-operative crop societies and foreign relations of missionaries should be limited as far as possible.
Rampathram Sakin Shahanpur.	Christians propagate Jharkhand. They say oraons are originally Christians and not Hindus. Threat of forcible conversion in Jharkhand also given.
Simon Uraon and 3 others ..	Simon Uraon, Batwahi, says that when he had not become Christian he was informed that Saheb will rule from America.

9-20 a.m.

Attendance—300. (Attendance is slack as the cultivation operations have started and it is morning time when the people are busy). Villages—36

Dhanuram of Jamora, Uraon: Christians say "We don't treat the Congress Government as Government. We don't care for Government officers. If you join us, we will give you 12 yards of cloth in one rupee. We will give you salt, plough, bullocks and free money. We will have Jharkhand Raj within 10 years, when all will be converted". The Christian Pracharak who says this is from Patora. They do not tell their real names.

Chamruram of Gagoli, Uraon: The word "Ram" is in my name from my very birth. There is Roman Mission in Patora. They say that Uraons are not Hindus. Gandhi Mahatma has prescribed Christian religion for them. There is Bhoot in the chori, so we should not keep it. If we get converted, ghost cannot trouble us. Money allurement is shown. Fagun, Karma, Dashera are observed by Uraons.

John Lakda, Father from Patora: There are both Roman and Lutheran Missions in Patora, which is 63 miles from Dhorpur. He is under the Bishop of Ginabahar, formerly Ranchi. Gumla is the nearest centre, in Ranchi from Patora. Came to Patora on 8th December 1952 from Mandar (17 miles west of Ranchi) I am an Uraon born a Christian, educated in Ranchi St. John's Schooi. I went to seminary in Ranchi, and was made a priest. I worked in Ranchi, Jashpur (Tapkara, 1943—47), Genpur (1948—50), then to Mandar, 52 December came to Patora. There is a small house having two rooms, in one I live and in the other we hold prayers. In May 1952 I was sent by the Bishop to this area to have a general look. I visited villages on the Ambikapur-Kharsia road, Rajpur thana, Lakhnupur, with a view to find out whether the people would like to come to Christianity or not. They said that you are far away. If you come to stay with us and we know your ways, we will become Christians. I thought there was some hope. I saw in them some sort of willingness to become Christians to improve their lot.

They saw what facilities were there for education, medical help they were given by Christians, paddy bank, etc. I told a good many people that the Christians were happy in other places I told them that we look to the material welfare of the men and not only the soul. I found that the people were not educated. They did not know the value of schools. A Roman Catholic priest was sent to Bania. I did not visit that area, 21st mile on the Kharsia road. He has got his own area. My Bishop give the areas. Some persons had come in 1948-49. Father Vanroy in Ambikapur had come prior to my coming, i.e., about 1952 January. He was in charge. He gave me an idea of where I should go. Before I came there were five Fathers in Surguja district. 30 Pracharaks work under me. I gave a report in writing of my experience. I said that if we go there, there is hope. First thing is to make them of our faith, then we open schools and afford other facilities. A Roman Catholic preacher goes and he asks them that he is a preacher and whether they want to keep him. If they want, they give him shelter; he lives there. We tell them if you want, we can send them to Jashpur or other places. We have got Mutual Aid Society to advance money. In all the centres in Jashpur there is Mutual aid Society. All the members have to contribute. A certain amount is fixed. For paddy, we call Dhangola; for money, we call bank. We distribute grain on the basis of Sawai, $\frac{1}{4}$ th extra. With the money collected, we give loans to the needy members.

Interest is given on their money to the members out of profit. There is a Munshi for each centre. We appeal to the rich persons to deposit their money in the bank. They do not give to other Societies, because the amount is hardly enough for the members. They do not borrow from others. Each bungalow has a centre. One Father is appointed to advise each bungalow. He advises whether money should be given or not; they have got byelaws which are followed. In times of scarcity, we give for their consumption also. The Committee and the members decide whether money should be advanced in emergencies. Only Christians are members. It is advisable not to give to non-Christians. I do not get any pay. I get allowance. Rs. 30 is given to each Pracharak. A conveyance (motor cycle) is given by the Bishop to those Fathers who have to tour much.

Bishop meets all the expenses in connection with cars, jeeps, tractors etc. We have got several Committees in foreign countries from which amount is collected. That is received here and spent by the Bishop. Since my coming here, 100 persons have come to my faith, i.e., they are baptized. One-fourth of them are women. If the parents embrace Christianity, their minor children also get baptized. Adult children are instructed and they are baptized independently. There were 126 Christians before I came here. They came from Jashpur to settle down. There was not a single local Christian. No material benefit has been conferred on these 100 converts. If they come in big nos., we can manage for dhingola and grain bank. The people who have come from Jashpur have settled on lands. No help to the bank from outside. We do not ask people to become Christians because it is not our work. Dhanu is the proper Uraon name. Because now they are counting themselves as Hindus, they are putting the word 'Ram'. People receive us very well. For half a year, we were peaceful. Then gradually communists began to stir the whole people. They asked the man who gave the shelter, why it was given and the man was threatened. I am 40 and I have put in 15 years of service. Any priest can become a Bishop.

A Lutheran Pastor: We have accepted Christianity by studying Bible and we have been able to improve our lot in dress, education and money. That is the evidence and our experience. I tell people that if they want to share our improvement, they are welcome to Christianity. Rev. Kirpadan is the head. There are six Pracharaks working under me in two centres, Catholics are bachelors, Lutherans are married. Catholics respect Mary more whereas Lutherans respect Isa. There is no conflict between the different Christian sects. No cases of Lutheran christians becoming Catholics. He was trained in Ranchi.

Budhu of Parpodi: Pracharaks have entered his house forcibly. I am not being paid rent. They are friends of Patora Pastor. Nabib Pracharak has entered his house (Pastor says this). If he does not want to allow we will not remain there.

Another villager: Lunda of Nowdhia, who is a Christian, has taken over the land of this boy (pointing out the boy). It is on the border. Since five or six years he has taken it. The preacher of Lunda appears.

Preacher of Lunda: I am a Christian of Roman Mission. (He is having a chuti). I became a Christian willingly. I was not shown any inducement. Murti Puja is not required in Christianity, therefore, I like it. We are poor people and, therefore, we cannot afford it. We were told there is Bhoot and other things and we have to pay. Government servants take begar from us.

We were doing begar formerly and do it even now. I have a cultivation of one plough. We may take loan if required, but they will recover interest.

Each police officer has a confidential diary which gives a report of Jharkhand every week. We have no instructions to preach politics. We simply speak of religion and not politics. We say there is God's raj. You find out his religion and you will get it. We need not worry about anything. In God's Raj everybody will have everything.

SITAPUR

The 12th June 1954.

Attendance —2,000]

[Villages—100.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Fulsinha of Sontrai ..	Hindus are calling bad names and spreading scandalous reports about missionary preachers.
Narhar Uraon, tola Gera-pada, mouza Deogarh, thana Sitapur, district Surguja.	Narhar Uraon says that he has embraced Christianity willingly. Sukhi Ram and Bodi Ram Uraons of Surguja with their friends threaten people that Christians will not get land and they will be driven away and socially boycotted. Christians are called daily at patel's house where they are threatened with beating if Hinduism is not embraced by them.
Johan Hiralal Uraon, Beljora, thana Sitapur.	Father Dalbore promised to educate up to Matric. When his request to work as preacher in Surguja district was not complied with, he was turned out of school and certificate was also denied to him. He was converted on the inducement that he would be given education up to Matric. Requests that his certificate may be ordered to be given to him and facilities provided for his further education.
Four Christians of Bansazal	Complains against Mutur patwari that he spoke to people about religion and asked them not to become Christians. He also gave threats. Four persons are willing to give evidence in this case.
Nine Christians from Baneya Lalitpur, Rajapur, Baljora, etc.	People became Christians from 1951 willingly for the following reasons : (i) To improve their lot, (ii) Other advanced Uraons are Christians, (iii) No trouble of ghost, (iv) No outcasting and (v) There is salvation of soul.

**Names (if legible) and
number of signatories,
place, etc.**

(1)

Ten Christians of Uraon Jati, Uraons are not Hindus because they eat beef and pigs. Hindus have started prachar. On embracing Christianity it is supposed that Uraons do not remain aborigines. This is wrong. Patel, patwari and janpad school teacher preach Hindu religion. This should not be allowed.

A Theosophil Kujur, Churches
of Christ, Surguja, Son-
tarai and 15 others.

Nature of complaint and request

(2)

Preaching of Christian religion going on since Independence. Government officers threaten Christians and missionaries. Converts are asked to embrace Hinduism again by officers. Hindus are helped by Government officers to trouble Christians. If this becomes intolerable, there will be serious trouble one day. Hindu religion is taught in adivasi schools. Partiality in Government services. Christians do not merely convert, but also educate and help in development of the community. Uraons became Christians because of the treatment meted out to them by Raja Maharajas and Zamindars in the past. Uraons had their own religion before the Hindus or Aryans came to Middle Asia or India. They worshipped ghosts for protection against diseases. Christians taught them salvation of soul which was lacking in their religion and, therefore, they embraced that religion. Hindus have started the move so that different castes should quarrel among themselves. Since Pakistan has been established, there is no chance for Hindus to quarrel with Musalmans. Therefore, they are creating troubles with Christians. Hindus think that they alone have the right to take part in politics. In spite of the Indian Constitution, there appears to be arbitrary rule in Surguja tribal area. According to Christian religion, people have freedom of conscience and, therefore, they are not forcibly converted to Christianity but they embrace that faith willingly. There are several religions in the world. Therefore, it is not correct to say that Hindu religion is the only correct religion. All religions should have equal opportunity to propagate. It appears that the policy of Surguja district officers is to punish Christians, to beat them, and to harass them in all possible ways. They are also instigating people to put up false

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Junus Kujur, Pracharak ..	cases against Christians. A criminal case is going on in the court of law for the last 12 to 13 months and there is lot of harassment and expenditure in going to court, etc.
Sheonatha from Deogarh ..	Eight persons named in the application harassed him. They did not allow him to drink water, answer call of nature and move about in the basti. They said they had orders of Government to do so. Ultimately he had to leave the place.
Premchand Kujur, Gerapara, Deogarh, Sitapur, Surguja.	Became a Christian willingly. Sukhi and Badi Uraons with four other comrades of theirs harassed him and threatened to burn his house, not to give him water to drink, not to allow him to answer call of nature in the basti if he did not give up Christian religion.
Ischikan Lakda, tola Barpada, mouza . Deogarh, thana Sitapur, district Surguja.	Vide complaint of A. Theophil Kujur above.
Sukhiram, Badiram and two others.	Sant Bhai (Sukhi and Bodhi) threatened the house-owner asking him to drive away the Pracharak from his house and other complaints as above.
Twenty-one non-Christians ..	Allurements and threats of English Raj shown. In Deogarh heavily drunk Christians were intending to beat non-Christians with sticks.
Five non-Christians ..	Allurements of money and such scandalous acts as kidnapping girls. Preparing ground for Jharkhand movement. Two years ago it was announced that missionaries were willing to lend money and several adivasis went to Mithwa, Pidia, Jamdandi, Bataikela and Lipti to register their names for loans.
Eight non-Christians ..	Allurement of money and threat of Jharkhand. Christian priests want to convert non-Christians to their faith. They say if they don't become now, they will have to become Christians when Jharkhand is established.
Thirty-two non-Christians of Petla.	Christian missionaries have come to the village since 5 to 6 months. In the beginning they spoke good words to get accommodation but later they did not go though promised.
Chandanram and 10 other non-Christians.	Preacher settled since one year in Mangru's house. He speaks of Jharkhand and does not recognise Congress Raj.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Five non-Christians of Jamdhodhi, thana Sitapur, tahsil Ambikapur.	Preacher came from mouza Baneya and offered Rs. 200 for embracing Christianity, which was refused. He threatened that all will have to become Christians when there is Jharkhand or else they will suffer.
Nathanidas Patel and 15 others.	Three preachers, one each of Christ Church, Protestant, and Catholic, are staying in mouza Salainagar since the last three years in different houses and are converting many people. They say if people don't become Christians now, they will have to become compulsorily when there is Jharkhand.

3-45 p.m.

Attendance—2,000.

Shri Malviya introduced the Committee and the Chairman explained its purpose.

Badiram of Jajga, a janpad councillor: Some Christians came to my village. I told them that we do not want to become Christians. On this, they threatened. We worship Ram and Krishna. The Christians say, 'The Congress Government does not give land and wood'. I am a member of Janapada. Christians move in numbers and abuse me.

Jangsahay Michael Tirkey of Lalitpur: Roman Catholic since the last two years. Parents are also Christians. There are in all 100 houses in the basti. Patel and patwari say that if people become Christians, they will not get land. Patel Nanusao also troubles. The Pracharak has come from Jashpur. I get an allowance of Rs. 5 per mensem as I help the Pracharak. There are 12 Christian families in the village (on interpellation by the people, he says that his parents are dead).

Lodhi (new name Petros) Uraon: I am a new Christian. I have been baptized. My choti is not cut. Patwari threatened me saying that if you become Christian, your land will be taken away. He has land for three ploughs. I have the land from the very beginning. My mother is not yet converted. Nobody has yet taken the land.

Sarveshwarnath Kunwar of Sitapur: Missionaries kept their agents at three places and announced that they will get loan. I had also gone to take the loan. I was told that so long as you do not become a Christian, you will not get loan. This condition was not announced before. Alamsahay and Kanwarsahay made the announcement.

Alamsahay of Bitwa: Pediawala Gaotia Kanwarsahay asked me to announce that those who want loan should be asked to get their names registered; I wrote the names of 60 to 70 persons. Pratapgarh and Sitapur people had been there. Those people had been to Pedia. I did not get anything for doing the work. The Saheb who had come to Pedia (he was a white man) said 'If you become Christians, you will get the loan otherwise not'.

Kathal Mouza People: Inducement of education to children. Asked them not to send children to Government schools. Christians were given land to live first and helped him to steal wood from the forest.

Sukhiram Uraon of Deogarh, cultivator: Belongs to Dubki Mission. Christianed two years before. Rs. 30 per month pay since the last one year. He supports the statements made by others that he is threatened.

Bhandariram, M.L.A.: In Manipur there was a Pracharak who was staying in a house, the original occupants of which had gone outside the village for work. He was asked to vacate by them on return, but he declaimed to vacate. We collected people from the villages and asked them whether they accepted the religion. The villagers flatly refused it. Therefore, the Pracharak was asked to quit the village. Father Kirpadani came the next day and asked people to keep him for some days as he would teach their children. Then the Father called me alone after some days and told me that he was doing everything for the tribal people. I was also told by the Father that my tenure of M.L.A. ship was very short as soon after the Congress Government was to go, and Jharkhand was to be formed.

One Kurwai: Reported that his wife was kidnapped by a Christian. He is Rao 'Bhat'. Christians tell him that he should not beg. He should become a Christian and then he will get everything without begging.

Soma Uraon Cristian of Roman Catholic Church: Only four representatives have been taken to the Nagpur and Delhi Legislatures. More representation should have been given to the adivasis.

RAIGARH

The 13th June 1954.

The Committee held discussions with the Deputy Commissioner, District Superintendent of Police, and the District Inspector of Schools, Raigarh, in the afternoon of the 13th June 1954.

There were several complaints of non-recognition of Christian schools in the district. The District Inspector of Schools was requested to send a comprehensive note on this subject, together with copies of relevant correspondence.

2. The District Superintendent of Police gave in brief the nature of crimes attributed to Christian missionaries. He was of the view that Uraon community was selected by missionaries for conversion because of their poverty and illiteracy.

- (1) In a love affair of a Hindu boy and Christian girl, the boy was asked to become a Christian and he was confined. The case has been reported to Government.
- (2) Christians plough down places of aboriginal worship, burial grounds, and abuse Hindu religion. A case is pending against a Father of Ambakona for abusing Hindu religion. The prosecution was made by police station, Sanna.
- (3) The Chief Minister was shown black flags in 1948. The District Superintendent of Police was asked to search the old records as it may be required by the Committee.

(4) A pro forma of criminal cases launched was sent. So far two cases have ended in conviction and three are pending.

3. The Deputy Commissioner informed the Committee that names of students in Christian schools are changed. This has come to his notice recently. School authorities maintain two registers. He read out a report in which a case of Gholang was given, where the student's name was changed. All these cases were from Roman Catholic Schools.

Ever since the announcement of Boundary Commission, Christians are making an open propaganda for Jharkhand.

The census figures show a very rapid change of Christian population. For example, in 1941, there were 30 Christians in Jashpur, whereas in 1951, there were 9,000. This was the case in other places in the district also.

According to the Father's letter, dated the 19th April 1954, he had baptized a large number of people, but they were not shown as such in the census figures. He pointed out to the Deputy Commissioner that the census enumeration system was partial.

Detailed information and notes on the subject of census were decided to be collected from the authorities concerned.

In continuation of the same meeting, Shri V. G. Deshpande, Madhya Pradesh General Secretary, All-India Hindu Mahasabha, was granted interview by the Committee. Shri Deshpande wanted to know the procedure and other details regarding Committee's work. He was told that the Committee was not generally in favour of employment of lawyer by parties, because it was not a judicial enquiry, though the Committee had not yet decided anything in the matter. Shri Deshpande was also informed by the Secretary that the complaints received by the Committee were open to inspection in the Committee's office in Nagpur. The parties may also take notes, if they require them.

DISTRICT RAIPUR

The 15th July 1954.

The Christian Missionaries Activities Enquiry Committee, Madhya Pradesh, met non-officials of Raipur and representatives of Hindus and Christians in the Circuit House, Raipur, on the 15th July 1954, at 8 a.m.

Deshpande, Pleader, on behalf of the Hindu community, stressed the point that due to the conversion the converts become anti-national. He said that the methods of conversion were also wrong.

Professor Jainarayan Pande narrated the wrong methods of conversion. He said that in the hospitals the patients were given free treatment with the condition that they would become Christians after recovery. When a patient is confined to bed and has no hopes of recovery, he is asked to pray to Christ, the only God, and not 33 crores of gods as in Hinduism, and He will save you. If the patient survives, he thinks, that it is Christ who saved him, and thus he is converted.

In the Christian schools, right from the primary stage the students are preached the Christian religion and at this tender age the boys having no knowledge of other religions or even of their own Hindu religion become staunch followers of Christianity. There is also partiality in these institutions though there are no hard and fast rules laid down for this.

In schools, the Christian religion is preached even in school hours.

He also stated that there are four types of missionaries working in this area—American, Menonites, Roman Catholics and Evangelical.

Lala Gurudayal (Hindu Mahasabha) also gave out the wrong methods of conversion. He said that, some months back, a Christian preacher had been to Raipur who used to preach that Christ can give sons to those who have none, can change the sex from girl to a boy and can give eyes to those who are blind. Many illiterates used to go to him and many people have been converted by him.

He also stated that the Christians, while preaching their own religion abuse the Hindu religion by saying that Lord Krishna was a thief, the water of the Ganges is impure and so on. The conversions are also found in the lower castes. There is every fear that, if these conversions are not checked, there is likely to be a move for separate national unit, such as, Pakistan.

Shri Rama Sharma said that the missionaries show some allurements for those who would be converted into Christianity, such as, free education, free medicine, etc. They are also told that they would be married to educated girls if they are converted into Christianity and their status would also be raised.

Ganorwala said that the institutions in the cities by the Christian missionaries are simply eye-wash to show that they are doing human service, while in the rural areas their aim is different. They try to convert the poorer and illiterate classes in great numbers.

One Samuel Mahalan (Christian) said that there were about 82 persons in the Leprosy Camp opened by the Christian missionary, but as soon as it has been taken over by Government they have changed their religion and have now become Hindus. He could not say definitely, whether all of them at the time of admission into the Camp were Christians.

At Raja Talao, three Christian girls were converted forcibly into Hindus and were married to Hindu boys.

He also said that the Christian boys are asked to do ‘puja’ on Nag Panchami day and also Ganesh Puja.

Vasant Joshi narrated a story in which he said that at Basan Kala, a patwari, told him that his son was seriously ill who was about six years old. When he took the boy to the Christian hospital he was asked to pay the treatment charges and, if he was not in a position to do that he would be given the facility of free treatment on condition that he would change his religion. The Patwari, therefore, did not admit the boy in the hospital.

One M.L.A. also said that the Christian are successful in their conversions in the lower castes due to their poverty and illiteracy.

CAMP DHAMTARI

15th July 1954.

The American Menonite Mission is functioning in this area. They have a Leper Home at Shantipur about four miles away which accommodates about 400 patients suffering from leprosy—both males and females—and children. They have a general hospital at Dhamtari, a High School and a Normal School for teachers. The population of Christians in Dhamtari is reported to be in the neighbourhood of 2,000 out of a total population of 25,000. The Menonites are pacifists and some of the foreigners working in the local institutions are doing alternative service in India. These institutions receive grants from Government and non-Christians are freely admitted. A list of suggested topics for moral instruction classes, Dhamtari Christian Academy, Dhamtari, is attached.

Abstract of applications received on Tour of Raipur district

The 16th July 1954.

Names (if legible) and
number of signatories,
place, etc.

Nature of complaint and request

(1)

(2)

19 persons from Raipur . . .

Shortly there will be Christians raj. Inducement of land, free education, training in nursing, medical science and performance of marriages. Christian religion is international with financial backing from rich foreign countries. Prepared to give evidence when asked to do so.

Shrimati Minimata, Member of Parliament, Mowa, Post Kampa, Raipur.

Population of scheduled castes and scheduled tribes in Chhattisgarh is 14 and 12 per cent, respectively. They are financially unsound, and illiterate. As such they fall an easy prey to diseases. Their caste rules are very strict and rigid. Untouchability is removed only in law and on paper. These circumstances compel them to get themselves converted to Christianity. The Christians promise them monetary help in critical times. One prominent satnami has been deceived in this manner in Kenwaradewari. The missionaries generally work in places where scheduled castes and scheduled tribes are in majority.

Names (if legible) and
number of signatories,
place, etc.
(1)

Nature of complaint and request
(2)

Dhamtari

Shri Pandharirao Kridatt,
Vice-President, Municipal
Committee, Dhamtari,
Shri Girdharilal, Vice-
President, Janapada
Sabha, Dhamtari, and
seven others.

Mennonite Mission active in this area. It works in 11 batches. Besides, they employ their 12 schools and hospitals for the purpose. Paid pracharaks decieve poor villagers. They abuse Hindu religion. Inducements of free education, free medical aid, service and performance of marriage shown. They have summer and winter camps. Last camps were in Mothali and Maradeo villages, respectively. Christains have also women pracharaks.

In Mission schools admissions are given to Christians in preference to others. Staff also appointed from Christians. Moral instructions or bible is taught in schools as in Balodgahan. Same is the case with normal school.

All staff is Christian in hospitals. Nurse, compounders and also paid pracharaks try to convert patients to Christian faith.

Their centre of sincerity is America and Americans. They create ill feelings against Indian nationality.

They have no regard for Hindi. One tailor in Dhamtari was asked to change his bill to English otherwise it was not accepted.

Mahasamund

30 persons from Mathipora..

Inducements shown. Hinduism abused and talk of anti-national things.

Pithora

Ranjit Kumar Dube, Chair-
man Nyaya Bhutpurva
Sarpanch, Gram Panchayat,
Patel Pithora, Member
district Congress com-
mittee and executive mem-
ber, tahsil Mahasamund,
and 33 others. (Pithora
Police Station, Mahasamund
tahsil).

Filthy propaganda by Christian pracharaks. Converted by making false charges against many innocent people. Christians get pay from America. Try to create illfeelings against non-Christian religions and national leaders.

Names (if legible) and number of signatories, place, etc. (1)	Nature of complaint and request (2)
Jagdishpur	
Minu Isai	Forced to sell land by threats. Did not get Rs. 250 as promised and 1.25 acres of land has been forcibly taken possession of by Christians.
Sakharam Patel from Ram-pur and 5 others.	Christians abuse Hindu religion and Indian leaders. Inducements shown. There is danger to peace if Christian activities are allowed to continue. Will give more evidence if and when required.
Vishnucharan Patel and 8 others of Baitari.	Abuse Hinduism and Indian leaders. Show inducements. The terms used by Christians to abuse Hinduism are given.
20 of Barani..	Padris harass those who have come back to Hinduism.
11 from Talagaon	There is fear of spread of sampradaikata (communalism) as pracharaks come from Jagdishpur and do prachar.
17 from Pathrela	As above.
29 of Bhikhapali	As above and inducements of land and education.
Basna	
Awadhnarayan and 47 others Basna.	Work of pracharaks goes on round about Basna and in mission hospitals. Public annoyed at the way of prachar. Abuse Hindu Gods and leaders and create feelings of hatred (Sampradayikata). Inducements shown and advantage taken of poverty, illiteracy, ignorance, etc. Threats are given to those who embrace Hinduism again.
38 from Dhabhakhar ..	Abuse Hindu religion and spread sampradaikta.
Unsigned (Table giving comparison between Christians and Hindu boardings run by Christians.).	Building is weather proof for Christians. For others it is bad in summer and rains. More space per student in Christian hostel. Christian students are free; others charged Re. 1. There is light in front of Christian hostel; for non-Christians there is no light in front of the hostel. Compound for Christian hostel, whereas no compound for non-Christian hostel even though things are often stolen away from there. Servants appointed in Christian students hostel; boys themselves

Names (if legible) and
number of signatories,
place, etc.

(1)

Gunonidhipal and 23 other
Christians of Jagdishpur.

Nature of complaint and request

(2)

have to work in non-Christian hostel. Medicine supplied to each student in Christian hostel and no charges are taken for major treatments. No medicine arrangements for non-Christians and charges are taken for major treatments when boys are ill.

Complain against Dr. Dester and Sevabhavan. Amount charged for lorries and Jeeps of Sevabhavan and used for purposes other than those for which they are meant. The people have been kept in misery by teaching them habits of costly living. Complaint against American missionaries. Their missionary conference is separate. Their budget is not made known to public.

Mahasamund

The 18th July 1954.

Gajadharprasad Pande, Jan-
pad Sabha, Mahasamund.

Makes the following suggestions :—

- (1) All converts write Indian names also.
- (2) No religious instructions to be allowed in schools.
- (3) All foreigners should be asked to work under the leadership of Indian National Church and passports should be given to persons recommended by the Indian National Church.

Shri S. Sen, Pleader ..

Experience of school days :—Study of Bible and Sunday schools was compulsory in mission school. Nationalist outlook was tabooed. Created pro-American ideology by profuse use of their wealth.

Nakul Pradhan Mantri, Jila
President, Akhil Bharatiya
Satnami Mahasabha.
Tahsil Mahasabha Satnami
Samaj and Indradeo
Tandon.

Satnamis are converted because in spite of ex-Government rules they are not treated properly by caste Hindus. Government should do everything to better their conditions of life and remove the differences. This will stop conversion.

Jayashanker Sharma and
16 other residents of
Mahasamund.

Prachar was done formerly in scheduled castes only. Now they do it openly everywhere. Call bad names to Hinduism. Say that English Raj was better. Instigate people to become Christians in large numbers and demand Christian Raj as Nagas and Jhar khand. Congress Government has done no

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
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(1)

(2)

good to you. Prayers are compulsory in St. Thomas Hospital. After prayers, lecture calling bad names to Hindu Gods. They use Red Cross, but charge money for services rendered. They aim at anti-national propaganda.

Krishnakumar Shukla,
Deokinandan and
Chandrabhan Agrawal.

A case of Khallari village is quoted. Doctor of Thomas Hospital comes with certain persons to villages and calls bad names to Hindu Gods and says that if they become Christians, they will get everything. We receive plenty of foreign aid. They blame idol worshippers. A compounder of Thomas Hospital came to bazar to make propaganda of his religion.

Amarnath, a resident of Simga.

Cattle are slaughtered, their flesh eaten and skin sold by persons at Ganeshpur. It is likely that stray cattle are also slaughtered. Seven persons mentioned as witnesses and seven as the culprits.

Seven from Simga .. .

Abuse and call bad names to Hinduism. Conversion through hospital and schools. Government should take over these institutions.

RAIPUR

The 16th July 1954.

In the interview with officials on 16th July 1954 at Raipur Circuit House, the following information was supplied by the officials present in reply to questions put to them.

Mission schools are self-sufficient. They receive grants from Government. Discrimination in appointment of staff may have been shown in Christian schools. Mrs. Raje went into the text-books on morality prescribed in Christian schools, but she did not find anything contrary to rules in them. Bible classes are held before the school hours. In schools there are no Bible classes, but prayers before the studies begin. All Christian schools are recognised. In the form of admission it is stated 'I agree to abide by the rules' and guardians sign the agreement without knowing what it is. This is one of the ways of conversion unconsciously. It was considered desirable that the authorities concerned should do checking of these forms in their regular inspections, though there are no complaints in the matter. There are 1,053 primary schools in three districts, out of which 12 are managed by Christians. There is one Mission middle school and the rest are 20 in number.

There is no complaint about hostility against each other.

There are no complaints about admission of patients to hospitals. The leprosy hospital was managed by the Mission authority prior to 1947. The Mission has headquarters in London. There were 236 patients then—86 Christians and the rest non-Christians. Now there are only three Christians. A complaint was made by the Christians to the Deputy Commissioner, that Christians patients were asked to change their religion and undue pressure was brought to bear on them. An enquiry was made into the matter and the patients said that they were willingly going back to their own religion, viz., Hinduism. There is only one Government leprosy institution, two are non-Christian and the rest are managed by Missions. Majority of the patients have become Christians. There are complaints of undue pressure by non-Christian patients. These papers may be available in Nagpur. Majority of the leper home staff is foreign, even for non-technical jobs. There were some complaints made to the Leprosy Specialist by the patients. Govrnmnt aid is granted at the rate of Rs. 10 per patient per month. The patients do not make complaint because they have to stay in the institutions. One Girdharilal, who was in Champa Leprosy Home, said at Ghogranala that patients from mission leprosy hospitals have come out of leprosy homes and settled outside the homes, because they do not like to change their religion. The grounds for their leaving the Mission leprosy homes are disciplinary action, bad treatment, etc. This is the case not only in Champoli (Champa?) but at other places also. The patients are very few Christians there. The whole administration is run by mission Gabers. London is their head-quarter. Mahars, Kahars, Telis and Satnamis are generally converted.

The policy of Catholics is to have as many Indians within their fold as possible.

In a children's nursery, if the children refused to go to church, they are kicked.

Christians in some tribal areas do not get the same concessions as are admissible to aborigines. They do not live like aborigines, e.g., do not observe Karma dance, marriage customs, etc.

In some cases it was noticed that Christians used the word 'invasion' with a view to assimilate people.

PITHORA

The 17th July 1954.

Shri Ramlal Dube and Banarsidas: There are many converts in Fulzar State. Inducements are shown. In 1942, there were many conversions, because there was control on yarn and villagers were given yarn by way of inducement. Garagharsia caste people are converted on a large scale. The missionaries receive financial aid from America and other foreign countries. There is one supervisor with eight pracharaks under him. The conversions are mainly because Hindus do not care for the Garagharsias, and they are poor and illiterate. There is discrimination in Jagdishpur Christian High School hostel. There is no fee for Christians, whereas for others they charge Rs. 31. There is no change in the moral of converts. Ganda and Garaghais do not intermarry even on conversion.

Shri Obel Wani:—I am a Christian by birth. Father also a Christian. Grand-father was converted perhaps after the famine of 1867, when he left Durg district and came to settle in Baloda Bazar tahsil. He was appointed to work as a pracharak after conversion. The payments are made out of Church Fund and Mission Fund. The main body is the Chhattisgarh

Orissa Church Council of the United Church of Northern India started by Evangelical Church of America, but now it is completely managed by Indians. The headquarters of this is in Raipur, and its head is Rev. M. D. Wani, who lives in Mahasamund. The institution does evangelical work and the management of church in this area. There are three centres in the villages in my charge. Pracharaks use certain books. These will be handed over to the Tahsildar. (To be obtained from the Tahsildar.) We go to all villages, whether there are Christians or not, and have open air meetings. When a man is suffering, we tell him our meaning of death, what Jesus said about death and the message of Jesus. In illness, we say people should not believe in superstition, how one should get over the disease etc. The object of my preaching is to obey the command of my Lord Jesus Christ, and to give new life to a man. 450 villagers have been living in this village who are Christians. I came here in 1947, and have converted 25 persons in seven years. I give monetary help to Christians, but I have not given any help to non-Christians. A man will confess what sins he committed and open his heart. This is taken as his willingness to embrace Christianity. Change of religion is not for a position, but it is for a life. There is difference of thought regarding going to heaven, etc., among the Christians themselves. Converted people live better life than their non-Christians brothers. They put on clean cloths, go to church, give up certain bad habits such as drinking, etc. No Christian has been reconverted to Hinduism. There is also no trouble from Government servants. About financial aid, 75 per cent of the money comes from the Mission, mainly evangelical mission. Boarding house was built with American money. I received Rs. 120 as salary plus Rs. 23 as allowances. Rs. 3 is the increment. I shall get 150 as the maximum of my salary. I can get any higher responsibility, but there will be no change in salary. A church elects certain members of the church as managing members. Even a layman is elected to this post. His record of work, character, qualifications are also taken into account. We have to retire at the age of 55 and we get provident fund. I contribute two annas per rupee and the same amount is contributed by the church. I am not a graduate. I am a graduate in theology from Jabalpur. When parents become Christians, their children also come under the Christian fold.

Moderator.—I am B. D. and, therefore, I get Rs. 10 more as pay. I get the same pay as Mr. Wani. I am elected for a term of three years. We are servants of the Church and not of missions. All Christians are supposed to pay 1/24th of their income. Generally one-tenth is given.

JAGDISHPUR

The 17th July 1954.

Attendance—200

The Committee visited the school, hospital and printing press run by the Mennonites here. In the school, they found that the girls were all Christian in the class visited by them. It was told that 46 students were Hindus out of 184 students in the classes visited by them.

In the hospital it was observed that the whole staff is Christian. There were sayings of Jesus on walls. Patients have to pay fees, irrespective of their religion.

In the printing press, four students were Hindus and 4 Christians. It was seen from the books printed that literature on Christianity is available at Christian Book Depot, Raipur.

The Chairman at the outset of the meeting explained the purpose of the enquiry and assured a fair, impartial and open enquiry.

Shridatt Sharma of Delhi—Schools and hospitals are no doubt good, but the object in running them has to be noted. There is no Government rule that persons should be appointed on the staff from a particular community only. A boy of Sakra was told that if he became Christian, he would be given free education, and I can quote many more instances and give evidence. In the hospital also, patients are asked to pray to Jesus and to go away if they do not believe in Jesus. Mahajan Rameshwari's son was admitted to hospital on the payment of usual charges viz., Rs. 5., but he was asked to quit the same day because I stay with his father. Santosh Wari, a teacher of Sakra told him that the Christians abuse Hindu Gods like Ram and Krishna. I can produce evidence. There were five Pracharakas per village. They have been preaching since the last 30 years. Only poor and innocent are converted. We have no objection if they preach, but their methods are objectionable.

Gunnidhipal, son of Shamsunder of Jagdishpur.—A palak, Christian by religion. Living in Jagdishpur since the time the mission was not in existence in that place. Some persons of Kandadongar sold their lands at the instance of missionaries and went to Mudidih and now they are in a bad state. Good treatment is not given by the principal of the school. Eleven persons were fined by the panchayat on the false charge of making balwa. In 1950 more than one parties were created by missionaries. Missionaries were asked to give up Christianity. Baptist and Mennonites are working here. I belong to Church of Christ. (He was degraded on punishment by Mennonites). I showed the atyachars of Sarai palli people. I am not a paid Pracharak, but I do Prachar.

Tranonidhi Pal.—A palak. My brother has not given the correct information. Kandadongar people were not Christians first. At their request we made arrangements for them at Mudidih. They wanted to take away the land permanently, but missionaries did not allow them to do so and therefore they are making this complaint. No inducements are shown for conversion.

Jageshwar of Jagdishpur.—A Christian.—I worked for about eight to nine hours under the Memsaab and went home. Next day I was not given work nor my pay.

Lochankamar—Christian.—We were treated as less than dogs, but now missionaries have given us life and educated our children. Jakeshwar was a chaukidar at Memsaab. He committed theft at the bungalow and, therefore, he was removed from service by Memsaab.

Sundersingh—Christian.—I was a beggar being blind. My mother is also blind. Nobody cared for us. Missionaries came to me and they took me in their fold. I have got wife, children and their education by the favour of missionaries.

Bishnucharan, Malguzar of Bitor.—Inducement of free education, and abuse Hindu religion and Gods. No school having higher classes is opened by the Christians in his village. Homer Pastor's brother became Arya Samajist because of internal differences.

John Gordia.—I am the first boy in Fulzar and Deori houses to be so educated. My parents were scheduled caste. During the period of famine, missionaries came to this land like God and helped us.

The 17th July 1954.

Attendance—200.

Local M.I.A. opened the meeting with his speech, and Chairman explained the object of the enquiry.

Narsingdas : Came from Delhi some eight years back. I tell a story of Chandkhuri hospital. We were called for prayers, the next day we were admitted to the hospital. Same was the case when I went there after two years. In front of Seth Santlalji's house there is a library. When Shridatt Sharmaji was taking about eight persons from Dhabakhar to Sarai-paili for shudhi, Dr. S. Bamwar and compounder Yudhistir who were standing at the above spot, said that the persons were dogs. They would not give them medicine.

Isabux (Christian) : Dr. Dester and his Sevabhavan are bogus things. I have been troubled by American gang too much. Christians cut prohibited trees in forests. My father, who was also a Pracharak, reported the matter to Shri Sapre, Manager, Court-of-Wards. My father was put in custody for some time. Here, there is American imperialism. Mr. Hooper and Mr. Gardiner may be good. The permits of foreigners are renewed every year on 31st October. Sevabhavan is a money-making factory. I have written Fulzer Charitra. (He is requested to present it to the Committee.) I did not get a single job for the last 26 to 27 years. When I said that Geeta punishes a sinner, the missionaries said that Jesus pardons sins and from that day they are hostile towards me. Dr. H. E. Dester, St. Moyar, J. R. Drake-sen, Dr. Bawan will renew their permits in October this year, because they have to do so every year. Their permits should not be renewed by Government and they should be asked to go back to their countries.

In Mohadi, Champa, Janjgir, Korba and Jagdishpur, there is a committee and they have got their own rules and laws about grave-yard, etc. There are Christian funds, such as, Pastor Fund, Poor Fund, Conversion Fund, Widow Fund. There is no account about this. Money comes from America. I have moved in missionary melas. They tell lies. They are mad after luxury. They will prove worse than the British. Mennonite is a gang. They earn about Rs. 30 per day in the hospital. (To get a report from Deputy Commissioner about foreign missionaries in the district.) Dr. Dester is here since the last 25 years. Inducements of free education, advantage of ignorance are used for conversion. This is a denominational church. The Pracharaks get their pay, food, clothing, children allowance, etc., I have never worked for the mission. I have worked for the Church of England for three years in Benares. There are 280 churches all over the world. I belong to the Disciple of Christ Church. There are seven branches in Madhya Pradesh. They are Evangelical, Disciple of Christ, Mennonite, Payadhoona, Mennonite Chhirka, Swedish at Sagar, Church of Scotland, Holmer's Association and Roman Catholics. In Chhirka, only water is sprinkled on adults and blessings are given to children. There is Bible teaching prior to this ceremony. There was robbery in my house three times and I have reason to believe that it was done by doctor's men. There is no account of American money. The Indian Christian Association Branch has not been allowed to be formed in Fulzer.

Kishori Mohandas : In Gidhli, Tulsiram Mandir's pujari, by name Mukteswar Panda, patwari of Tosgaon, thana Basna, was shown inducement of Rs. 2,000. She is the wife of a boy from Amapai. He is a patwari in Bilaspur district, perhaps in Janjgir. He was taken to other place. He was not given the money, but he was told that when his wife was converted, he would get the money. When he took his wife and got her converted, he was given the money. Basudeoiji Mishra. He has made a complaint about this to the Jabalpur Congress Bhavan. This is a case of 1953.

Inducement of peppermint, new dhoti, is also shown for conversion. I am a scout. Mr. Thisan, Principal of Jagdishpur School, said that your boys are coming here not to take education but to make agitation and he refused them admission.

Yudhistir Kumar (Christian) : I worked in Jagdishpur Hospital for the last 16 years. People came for bhajan willingly. They are not brought by force. Contradicts the statements made against Dr. Dester. Now, I am not a compounder there. I had a quarrel with the doctor, because I gave an injection without his permission. Some Hindus said, that the Christian religion is a religion of 'Vaishya's santan'; and I, therefore, spoke to them (as stated above). I did not call them dogs. I called them dog-like. There is facility given to Christians in hospitals that less fee is charged to them.

Surajbhan Gupta : In Vikhapali, there is a pastor. He gives loan and does prachar. Jagdishpur men go there. Rushi, a Harijan, has been reconverted to Hinduism. He has been told that, if you become Christian again, we will not demand money from you. Rs. 30 recovered from him. Rushi was advanced loan. He was never asked to repay it (Rs. 45). When he became Hindu again, demand was made from him.

Benjamin (Christian) : Bible is taught in mission schools, but Hindu boys are not compelled to become Christians. I am a pracharak of Jharbhandh. There are three villages in my charge and 36 pracharakas in my circle. I get a pay of Rs. 41 and dearness allowance of Rs. 11. Wherever we have got churches, there is a pracharak for 2 to 3 villages. We tell truth to the non-Christians, but we do not compel them. The object of my preaching is to meet Jesus and I have got good company thereby, i.e., dharma. There are no schools in my charge. There are 36 Pracharakas in one circle, i. e., two police thanas. I am a Mennonite. Pay is given according to seniority and qualifications. Minimum is Rs. 35 to Rs. 40. My place of birth is Ichapur near Saripali. I became Pracharak after two years of my passing matric. Before that I was a teacher in Janapad School. There I was getting Rs. 50. I am a born Christian. Eprian was my predecessor. He is even now a Pracharak. He is in charge of only one big village having 50 Christians. In my three villages there are 24 Christians. There are now new converts. 150 persons have been converted to Christianity in my circle during the last few years.

Bhagwanprasad Hota : I was a student of Jagdishpur High School. Religious books were given to patients and doctors expected the patients to be reading them when they paid visits. Doctors abused even Hindu religion. Mr. Harry, a Pracharak of Gwalior, had been there. He called bad names to Hindu religion. There is devotion (prayers) in schools. This is a matter of 1951. I was not compelled to attend devotion, but as a school rule I had to go. Attendance is taken in class and then boys are asked to go to prayer hall.

Isabux : Expressed fear of revenge.

Tarachand of Basna : Complains against doctors of Jagdishpur.

Joseph Ganda of Jagdishpur : Contradicts the allegations made against Sevabhavan. Bhagyawati of Rusda, a patient of small-pox, has, been given complete help.

Miss Danwar (Indian Christian) : Born in Champa in Bilaspur district. Mission did not give any help to me and my eight brothers for education. Bharat Darpan gives history of Christians. Padris did not come from Europe America. I do not belong to any church. I am a member of the Indian Council of Church. My own men do not appreciate my work because I do not belong to any particular church. The Christians perhaps think that I come in their way and therefore they do not appreciate my work.

The Chairman thanked the audience and requested them to maintain brotherly relations irrespective of their caste or religion.

MAHASAMUND

The 18th July 1954.

Hiralal Agrawal, Janpad Councillor : Sermons from Bible are given in Dr. Samuel's private dispensary, some of which are offensive to idol worshippers.

Jatashankar Sharma : Criticises Samuel's hospital. Red Cross is prominently displayed. Patients are required to offer prayers. They abuse Hindu Gods. Speeches are delivered in bazars that boys are cured by becoming Christians and die by remaining Hindus. I have heard this by my own ears and reported the matter to police. Inducements shown. Antinational prachar is done. Instigated to combine and demand Isaitan. Dr. Samuel is here since the last five years. I cannot say how many persons have been converted during this period. Christians had taken about 20 persons to Birkon for conversion. When we got the news, we went there and explained to the persons concerned. They did not thereupon become Christians. Much amount is being received and many pracharkas are given amounts since the last two years. Dr. Samuel's quotation from the Revelation. It is just one verse. “

“पर डरपोकों और अविश्वासियों और चिनौनों और खुनीयों और व्यभिचारियों और टोन्हों और मूत्रिपूजकों और ज्ञूटों का भाग उस झील में मिलेगा जो आग और गंधक से जलती है।”

Dr. Samuel : We preach in the hostel, in the bazar and in villages, but we do not preach compulsorily. I have no certificate giving me exemption of excise duty.

Shri Mani (Moderator) : Nobody has complained that my Prachar is offensive. (A report was made about this to police.) Khalari bazar case is that my Pracharak in Bhorgaon was taken out of his house by the Seth's son and I reported the matter to police. Hindus have not raised any objection except this time to Christian preaching. Hindus have given a report to cover up my report. No conversion in the last three years since the time I have come.

• **Dr. Samuel (in continuation of what already stated)** : Idolatry is condemned in Bible. We Christians do not worship images. As a Christian we do propaganda of our religion. It is listed among the sins given in the Bible. I have nothing to do with politics. I do not make any statements in the bazar.

Deonath Sastri of Bhoring : My wife was kidnapped by a Christian. There is no trace of her. She was taken in the night at 12 o'clock in my absence. M. D. M. Singh took her away. The matter has been reported to police. It is two year old. She had ornaments on her person. An abortion was done by Singh.

Shri Mani : M. D. M. Singh used to do prachar before I came here. He made an Akhil Bhartiya Satnami Sangh and, therefore, when I came here he was dismissed by our body. He kidnapped the wife of Deonath and, therefore, he was excommunicated. There is one other Pracharak who also did similarly. He got entangled with one Christian girl. He was also excommunicated. Very often we are duped in cases of conversion. People come for other than religious motive. Therefore, we have made a rule that we will see his life for two years, whether he comes to the church, whether he pays his contribution and whether he is honest.

Chandrapal of Sakra : A bachha was found near the shop of a darji. The Darji was influenced by Christians and he was made to keep the bachha and his mother who was a Christian. This is one year old incident.

The people present said that they had no objection if anybody embraced Christianity by conviction.

Local M. L. A. : The act of Dr. Samuel is bad from the profession point of view. The doctor himself beats drum and makes prachar of his religion. The doctor should not do this. If there is any unrest, the responsibility will be of the doctor. There is every possibility of unrest if Christians continue their activities.

Shri Mani : I was appointed by the Chhattisgarh National Church Council. I am the President at present. When I was appointed there was some other president. Had I been a servant of the mission, I would have got pay as Gurbachansingh. He receives a pay of Rs. 515 per mensem from the Evangelical Mission.

Shri Sen, Pleader : Gurbachansingh is a pro-American person. American money is being flowed into India. A national-minded man like Shri Mani was not given the opportunity of going to America, but Gurbachansingh was selected because he is pro-American.

Shri Mani : Missionaries wanted that I should serve them. But I do not want to serve them. I want to serve Church.

Chairman thanked the audience and informed them that this is preliminary, and we will record evidence after some months.

SIMGA

The 19th July 1954.

Attendance—100.

Chakrapani Shukla, M.L.A., of Baloda Bazar, and Chairman, Janpad Sabha : A man from mouza Khandwa, by name Badhai Satnami Sukhadeo, went to get himself treated for leprosy (Kod). Pracharaks went there from Simga and told him that he should get his family converted. He was prepared to get converted alone. But they insisted on the family's conversion. Simon Pastor and other five persons were responsible for this prachar.

Sitaram of Simga : When I took my daughter-in-law for delivery to Tilda hospital, I learnt there that people were told to become Christians. I am afraid that by saying such things they will not care for me from next time.

Narsoba Bhonsle : Manglue Kewat of Simga was taken to Bisrampur in service. He was ill. He was converted taking advantage of his illness. This was seven years ago. Six to seven women tried to make prachar here, but they were not successful, because in 1940 it was experienced in Bisrampur that Christians were not helped by Padris when there was famine.

It was told that there are no Christians in Simga proper.

The Chairman concluded the meeting by advising the people to live peacefully and in co-operation.

BISRAMPUR

The 19th July 1954.

Persons from Bhatapara also present. Bhatapara 11 miles from Bisrampur.

C. R. Lodge, headmaster of local high school : There is a primary school and a clinic (leper) here. There are 110 lepers, out of whom two are Christians. This was formerly a mission village. There was only forest. Now 1800 is the population and majority of them are Christians. Non-Christians live on the border of the village. There is no conversion during the last four or five years. All are born Christians here. No responsible missionary posted here at present. Marwari, Lohar, Raut and Kewats live here. Christians do cultivation also. This is the first mission station established in Chhattisgarh in 1868. This was started as a sort of rest camp. There is only one pastor by name R. N. Jacob. I was educated in Jhansi in American institution, was teacher in St. Paul's at Raipur. My pay at present is Rs. 165 per mensem. Regarding school fees, I have to give an account to Government. All have to pay fees of Rs. 2-14-0. Those who are poor and whose parents are members of Church (40 out of 60) get their fees paid by the Church. There are 60 per cent non-Christians in freeships given under Government rules. We have religious teaching in the school outside school hours and it is optional. We have taken written statements from the guardians of pupils. Six annas is taken from all, because it is games fee. All are given books free and we collect Rs. 3 as rent of the books per year. There are five teachers in middle and eight in primary schools. All are Christians. There are cases of boys and girls going out for higher education from this place. There are three non-Christian students who do not attend bible classes.

Chiranjilal Marwari : There is a propaganda going on here that Congress has been given Raj for 10 years and British Government will come after that.

Balbadprasad Shukla, M.L.A., from Bhatapara : Both the primary and the middle school are Government aided. All staff is Christian. Christian boys have to pay Re. 0-6-0 and non-Christians have to pay Rs. 2-14-0 in middle school. No fees in primary. Freeships are given only to Christian boys. In Baitalpur there is a dispensary. It was closed for two years for want of a doctor. No doctor was appointed because Christian doctor was not available for service. In meetings held by missionaries, no time is allowed for others

(non-Christians) to make any speech. In Mungeli tahsil, Ratiram's son has been converted to Christianity in Kewatdabri mouza (he has been requested to send the matter in writing).

Ganpatrao Naidu of Bhatapara : Cows are slaughtered in Ganeshpur near Bisrampur. There is no evidence. But it is suspected that this is done by Christians. A cow has been slaughtered today in Marrakona. Bible period should not be allowed even outside school hours.

Hariram Agrawal of Bhatapara : I had taken my mother to Tilda Hospital before three years. There five to seven girls used to come in the afternoon between 12 and 3 and they brought pictures with them of Ram, Krishna and Jesus. They would keep picture of Krishna and say that he was Badmash, Ram was disobedient; and because these Gods of Hindus are sinners themselves, Hindu dharma cannot give salvation from sin. They would then produce Jesus's picture and say that he would give salvation from sin. He sacrificed his life for that. This was done in General Ward where there were about 50 patients. I do not recollect the names, but I shall be able to identify the girls. At Bhagela, a Hindu boy saw a dream that he could become Christian and marry a Christian girl. He married the girl by conversion.

Bajirao Niru, M.L.A., Bhatapara : There was a quarrel with Macha Bhat. He was converted to Christianity by saying that his quarrel will be settled if he became a Christian. A pamphlet has been printed and distributed. It is mentioned in the pamphlet that Padri has come by crossing seven seas for the benefit of people. I will send the book to the Committee.

Reverend Gurbachansingh : Dr. Gulhati was a Hindu doctor at Tilda. Private practice is not allowed in mission hospitals, and, therefore, no one is willing to accept the job. Pastors do not say that Congress raj is for 10 years. This may be the loose talk in village people and pastors have nothing to do with this. In the Christian Mela no one is allowed to speak, because it is a Chhattisgarh Christian Mela for Aradhana, and it has been accepted by Government as a fair.

DISTRICT BILASPUR

The 19th July 1954.

Abstract of applications received on tour

Names (if legible) and
number of signatories,
place, etc.

(1)

Nature of complaint and request

(2)

Shri S. P. Konher, Tilak-
nagar, Bilaspur.

Activities of Christians are anti-national. Hindi songs in English style, English manners, translation of bible in faulty Hindi. Non-Christians given inferior treatment. Bible classes compulsory.

Chhabaldas s/o. Ottammal,
Sindhi Colony, D. 14, Bi-
laspur.

A sufferer of epileptic fits. Does not want help from mission. Requests maintenance allowance or compensation of his verified claims.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Uditnarayan Mishra, P. O. Pendra, Ex-Teacher.	After 20 years, removed from service. When requested to send for training, was informed that mission does not allow non-Christians to be sent for training. Gita and Ramayana teaching was done by me as remarked by Shri Mehta, D. I. S. Therefore I was removed from service. Government permission not taken for removing me. I may be ordered to be reinstated in service.
Nilkanth Krishnarao Diggraskar, Pradhan, Arya Samaj, Bilaspur City.	Six examples given of how advantage is taken of miserable, ignorant and poor people for conversion. Also suggests some remedies for solving the problem.
Bajrang Prasad Murarka, L. M. P., Private Medical Practitioner, Sadar Bazar, Bilaspur, M. P.	Conversion activities in scheduled castes and scheduled tribes in villages, through schools, colleges, hospitals, leper homes and boarding houses. Help received by them from America. Four missions, viz. Disciples Christ Mission, Church of Christ Mission, Evangelical Mission, Mennonite Mission, working in the district with centres at Takhatpur, Jarhagaon, Mungeli, Fastarpur, Setganga, Pendra, Champa, Paraghata and Baitalpur. Baptism register, Books, school or boarding house register, loan register of Mrs. Plad and Makgebura of Champa, Jarhagaon, Baitalpur and of other schools should be seen by the committee itself. Arbitration proceedings of 1946 from Baitalpur by Shri Khastie E.-A. C., should be scrutinised. Some remedies to check their activities also suggested.
Trimbak Yadeo Dehankar, Advocate, Tilaknagar, Bilaspur.	Christians have employed the methods of inducement, tyranny and show of authority for conversion purposes. They have helped foreigners to rule our country, and have created a feeling of inferiority complex and internal differences. Suggests non-entry of foreign missionaries and the despatch of existing persons from India. Also Indian control over Christian funds and activities.
Shri Ramacharan Rai, President, M. C., Bilaspur and other citizens.	Conversion through religious preachings, political means and social disunity. Methods are through hospitals, hatred of other religious service allurements and financial aid for litigation. Indian culture is being destroyed and foreign culture spread in various ways

Names (if legible) and
number of signatories,
place, etc.

Nature of complaint and request

(1)

(2)

Replies given to allegations made by Christians. Some suggestions also given for checking missionary activities.

Shri M. K. Chitale, Pleader

Missionaries offer temptations of various nature. No foreign missionary should be allowed to come to India hereafter. They should not be allowed to open institutions of social service. Existing institutions should be taken over by Government. Has not much grievance against Indian Christians.

Shri C. M. Otalwar, Advocate, Shri Ramkrishna Pande, Editor Parakram, and five others.

Mission institutions should not be given Government grants. Missionaries are taking active part in politics. They get money from America. Some suggestions are made to Government regarding how missionary activities should be checked. (One application from Padmabai Thakur also attached wherein she complains that she was forcibly converted and married to a Christian. She has been deprived of her land and earnings.).

BILASPUR

The 19th July 1954.

Chairman introduced the members of the committee and explained the purpose of the enquiry and the committee's visit.

Shri Verma, Advocate : Missionaries do three things mainly—conversion by inducements of treatment in hospital, financial help, and taking advantage of the conditions of ignorant people, scheduled caste people. Dr. Sukhanandanji has been converted and he has become successful because of his conversion and the facilities given by Christians. Expression of wealth is shown in Dr. Sukhanandanji. It is not an expression of religion. Stress is laid on female education because thereby anti-national culture is spread in the homes. When there was English Raj, there was worship of English. Now that they have gone, the missions worship American Government. The missions in this district are all American. 'When you were hungry, America used to give food and also now it gives money for development of your country', say the missionaries. They also say that Indian leaders don't accept arms, otherwise Indians could also have been armed as Pakistanis. I have certain letters published by the Gass Memorial of Raipur. I will give the issue to the committee. In that issue it is asked where Christians should go ultimately? There must be a Raj of their own. Where there is majority of them in the neighbouring districts, they openly demand a Raj for themselves. They do all this with the financial support received by them from America. All are Christians in their institutions. In Sawra school (Pendra Road), there was a Hindu

(Brahmin) teacher. He started Ramayana classes in the school, because the District Inspector of School had made a remark that all should have free access to religion they like.

Shri Mishra : I joined service after passing F.A. in 1951 when District Inspector, Mr. Mehta, remarked that Bible class is not compulsory for all and that those who wish to attend Ramayana and Geeta, should be given that teaching. Bible was compulsory for all. I was removed from service on the ground that I was an untrained teacher after serving there for 20 years. My juniors were sent for training. I will send their names and can also indentify the persons. When I wrote to the authorities that I would file a suit against them, I was given Rs. 1,300. I used to teach Hindi, History and Geography.

Shri Maqbul Massih : His work was not satisfactory. There were regular reports of his coming late to school.

Miss Shah : I was in the school for four years from 1936 to 1940. The teacher was not maintaining good discipline. He was kept in the school, because the authorities wanted to keep some Hindu teacher.

Shri Verma : A popular school principal of the mission school wanted that there should be no competitive school in Bilaspur, but the municipal committee opened a school. The principal created several obstacles in the way of the school with the help of the inspecting staff and Government officers, who were Europeans. I had to go myself to get recognition of the school in 1942 from Government.

Shri Ramkrishna Pandye : Arya Dharma Seva Sangh opened 10 hospitals and 25 primary schools in 1945 with the object of counteracting Christian religion and spreading Arya Samaj. Mr. Franklin, present D.P.I., issued a secret circular saying that no Government officer should inspect the schools or hold examinations. I was at the same time asked to get the school recognised, but I did not care for that as I did not like to get myself bound to certain rules of Government. My boys could get admission to middle schools on their ability being tested by headmasters of the schools. This is admissible under the Education Manual.

Trimbakrao, Pleader : The object of missionaries in converting people is to destroy their religion, and to denationalise them. They also spread the spirit of inferiority complex. People became Christians during famine times, not by conviction but to answer the call of their belly. The motive may look religious, but really speaking their motive is political. Rajkumari Amrit Kaur was brought by local missionaries. A Central Minister should not do like this.

Shri Verma : Miss Elliot, an American, was the principal of the Burgess Memorial School in 1949. She did not grant holiday and observe 15th August. Two Hindu girls reported the matter to their parents. They informed important persons here like Dr. Rai, President of the municipal committee. On making a reference to Miss Elliot, she replied that their school was governed by the American Council. Her reply and papers in this connection are available in D.S.E.'s office and the school office. This may be a case of 1948 or 1949. Dr. Roy played a trick and indirectly compelled Miss Elliot to take part in the functions by declaring a holiday.

A girl : Through some mistake and misunderstanding, the holiday was not declared in the morning. But this was declared in the evening. All the correspondence is in the school and in the Inspector's office.

Kashiram Tiwari : My daughter was learning in Miss Mahanti's school. I changed the school to Burgess Mission High School. There was non-Christian teachers in certain mission schools. Rev. H. R. Ferger of Calcutta, Mr. Maqbul Massih and myself were together. American money has started denationalising us. American missionaries spend money and Indians do prachar. In Marwahi tract a Marwari's son was ill. Doctor demanded Rs. 100, but the missionaries helped him. In Takhatpur there was cholera. Nobody came to help. The missionaries rendered help.

Ladham, President, Arya Samaj, Bilaspur : There was no Christain in Surguja befor 1947. Conversions go on with the aid of American money. When I was travelling in a lorry, a girl spoke that she got saree, sandals and good dress on conversion. Her friends were from Baitalpur. Nawalram, and Arya Samajist from Sindh, said that his wife became ill in 1951. No action was taken in the hospital. Missionary hospital gave good medicine and she was cured. My wife wanted to go to sing bhajan and she asked me, but I did not allow her as I did not like it.

Uttalwar of P.S.P. : Several lakhs of rupees came from America within four months. Two lakhs in Takhatpur for rural development. This can be verified from post offices. When some help was asked by others, they were informed that their rural development was different. 4 new churches have been constructed. In the name of social eduction, huge sums are given. In obstruction cases in Takhatpur, water is given. In Kewatdandri, Ratiram's son has been Christained. Money is advanced without interest with special attention to satnamis, and advantage of their scheduled castes is taken. Christians helped Ratiram's son in litigation, and now he has been converted. In Lata also, similar things happen. Quarrels are deliberately created and litigation is done. In Suman Khetan, Mowhadi and Koylani, boys are tempted. Oone of the victims is son of Bitandas. His name is Bijhuram and another is Ramdiri kachhi.

Rev. Gurbachansingh : Sardar Diwansingh has written an article. We have not written any article. It has been simply reproduced. My children's names are Panjabis. My name is Panjabi. I will send the article to the committee.

Girls's School : 250 students in all. Results are always more than 90 per cent. There is a hall with pictures of Hindu Gods where Hindu girls can pray. There are 27 non-christians in the boarding. Mostly outside girls reside who are Christian. Local girls are almost Hindus.

Hospital : There is a small church in the hospital. Every day prayers are offered before starting work. Those who desire are allowed to attend. No patients are taken free. For poor Christain patients, church makes payment. Rs. 76,000 is the annual expenditure. The hospital is practically self-supporting. 4000 is the annual grant from church. There are no catholic nurses. 49 nurse students. No Hindu nurse students. None have come in spite of efforts. Posters on walls from bible teachings. All nurse students are Christians. No stipend, but very little pocket money is given. Books on religions other than Christian are in the Nurses library. Dining hall for nurse students is in Indian style.

MUNGELI

*The 20th July 1954.***Abstract of applications received on tour**

Attendance—200]

[Villages—13

Names (if legible) and
number of signatories,
place, etc.

Nature of complaint and request

(1)

(2)

Sheoprasad Ojha, Mungeli.. .

A letter from Ramju pastor enclosed which shows attitude of Christians towards Gandhiji.

Thakur Dani, President,
Pandariya JansanghMandal and other office bearers.

Large-scale conversion took place in famine and flood of 1910. The object is to create extra-territorial allegiance to foreign country. Meaning and work of Mandli explained. Students are brought up under the guidance of Americans. American missionary is always the head of department.

Nandkishore S/o Mathura
Prasad Tiwari, Mungeli.

My son has been converted by allurements of marriage and sending to America.

Residents of Mungeli tahsil
(55 signatures).

Majority is of satnamis and there are no adequate communications. Advantage is taken of this situation. They took advantage of floods of 1910 and consequent famine. Disregard for India and affiliation towards America created in the minds of converts. Missionaries work is purely anti-national.

Ramkrishna Pandye, Mungeli.

Mainly complaint against hospital. Mobil vans (hospital) used to make prachar and show allurements.

MUNGELI

The 20th July 1954.

Hospital : A big picture painted, outside India of Jesus healing a patient, at the entrance of the hospital building.

Gupta from Jansangh : Gives out a summary of what he has stated in his application. Mungeli is a centre, where people have been converted in the past taking advantage of famines. There are American missionaries almost everywhere. There are four of them at Mungeli. They say there is ghost in the top-knot. Conversion is done through inducement. One Jurekha of Seetaldha expired. The dead body was not allowed to be taken away without paying the amount. Create confidence towards America and disregard towards India. Christians form a circle by themselves, forming their own servants, etc. Christians form a Mandli (a sort Church council). Such an atmosphere is created that people become Christian.

Gangaprasad Tiwari of Mungeli: I am a Pracharak of Christianity. I became a Christian willingly. My father is a Hindu. I became a Christian by conviction. I do not receive any pay. Two C. I. D.s. were after me in Surguja. God gives me money through his men.

Nandkishore Tiwari: I am 66. This is my only son. He was tempted to marry a girl. A girl was produced in my presence. These people say that since my only son is a Christian, I should also become a Christian; but I do not want to change my religion at this age and I am proud of my own religion.

A Pracharak: We do not give any inducement of money, women, etc.

Sheoprasad Ojha, Mungeli: A pastor, Sunderlal, from a church had sent a letter to the congress committee making certain complaints. On 30th January 1949 Gandhiji was called bad names in a church. This letter shows disregard of Christians towards Gandhiji.

Massih: Sunderlal is man who does not deserve to be kept in service. He has been removed from service. I do not know anything about the incident.

John Massih: Laldin was requested by Sunderlal to make prayer for Gandhiji's soul. Laldin told him that he himself was sinner and therefore, he could not pray for Gandhiji. There were reports against Sunderlal and therefore he was removed from service.

Ramkrishna Pande: I used to give money to Gangaprasad Tiwari. When he goes to Bilaspur, he tells people that he is very poor and his parents are blind.

JARHAGAON

The 20th July 1954.

Attendance—300.

Villages—25.

Bhagawat Prasad: Population of this place is about 1,000, out of whom 20 are Christians. Pendradi is a mission village nearby.

Rajendralal, head of the local school: There is a primary and a middle school. Both Christians and non-Christians learn there. Fee is Rs. 2-6-0 for everybody. 24 Harijans, 3 aborigines and 52 non-Christians were in middle school last year. Two aborigines getting Government scholarship; one is satnami. Eight students are free. There is no full freeship. About 10 people are those whose fees are paid by the church. 10—30 to 11 is devotional scripture. In all, there are six teachers. No non-Christians teacher. I am a born Christian. All are trained teachers. Boys from 18 villages come here.

Chairman explained the purpose of the meeting.

Patel of Kona: There are schools here, but nobody has been converted from the schools.

Headmaster: The boarding fee is 16 seer chawal or four seer dal.

Sheoprasad: There is much work of American missionaries here. Bible is taught for one hour, prayer of Jesus first. All photos of Jesus in the school. There are 4,500 Christians here. When there is litigation, the parties go to Padris and help them on the condition that they become Christians.

Ramjiwan : In Kewatadebri Ratiram's son became Christian.

Benimadhoji (Ratiram's son) : I have not been given any inducement. I have changed my religion willingly. I was thinking of doing so since the last 15 years. I embraced Christianity on 30 November 1952. I took baptism openly and I had invited important persons for this. I had printed about 600 invitations for the purpose. I am married. I have four children. My wife's age may be 30 years. I had three children when I became Christian. I was baptised by Padri Meghawaram in Kewatdebri. He was here for about eight years. Before 15 years I got liking for Christianity. There was a blind Pracharak in Baitalpur. I purchased copy of Bible in Hindi from him. I read it and took interest in Christianity. I became Christian after three years of the death of my father. I had invited 550 persons for baptism. My father's mahantagiri does not exist now. I had printed a small book why I became Christian. I am educated up to 4th class. I wrote the book myself and got it printed at Jabalpur mission press. I distributed copies of the books to Christians only. The name of the book is 'Muze Satnam aur uski Budhi Pothi Mil Gai, (Tahsildar to get the book and send copies to the members from the author). I am not treated as a Mahant.

TAKHATPUR

The 20th July 1954.

Abstract of applications received on tour

Attendance—500]

[Villages—15

Names (if legible) and
number of signatories,
place, etc.

Nature of complaint and request

(1)

(2)

Thirth S/o Rampratap .. .	Inducement of Rs. 100 was shown and I became a Christian, but the promise has not been fulfilled.
Adhin Isai Parsinya S/o Ramcharan Satnami.	Mugoran promised to give 200 on conversion, but on becoming Christian he did not fulfil his promise.
Dharma and Ramprasad satnamis, Jarhagaon.	Government aided middle school makes partiality in Christian and non-Christian students and there is prayer of Jesus in the school.
Residents of Samdil .. . Mouza Lauda, Fulwari, Padampur, tahsil Mungeli residents.	Inducements of money and help from America. Pastors come and give inducements to become Christians and praise America.
Ramashankar B a j p a i, Takhatpur.	Am prepared to give evidence regarding partiality in hospitals, recovery of 2 annas from Hindus, no admission to Hindus in boarding schools and prayers of Jesus and abuse of Hindu Gods.
Tugan Satnami .. .	Quarrel between malguzars and kisans. Kisans informed that they would get help if they become Christians. We did not become

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Sammu	Christians. Therefore they are annoyed with us. They have constructed a church over my land without my consent. My application to the court was dismissed as not proved. It is impossible for me to live in the village and therefore I am staying in another village at present. I request due help.
Illegible	Complaint against Mission Hospital, Takhatpur, that they use it for conversion purposes.
Shri S. Maqbul-Massih, Co-ordinator, Abundant Life Programme, Takhatpur, M. P.	Partial treatment in schools of Jarhagaon. Missionaries take advantage of converting Indian people like Dr. Sukhandan. We understand they receive money from America and they praise that country very much. There should be strict control over these institutions.
Christian Workers in the Takhatpur area.	No truth in the statement that two lakhs have come from America to bribe people here. Gives a complete idea of the abundant life programme of adult literacy, economic uplift through agriculture and horticulture, public health and recreation.
About 200 signatures from residents of Takhatpur.	Christian missionary activities in this area in church, primary and middle school, agriculture extension centre, hospitals and a point four programme of adult literacy, public health, agricultural uplift and recreation. In answer to allegations, we state that we did not take part in subversive activities, political or extra religious. We do not bribe. Our relations with non-Christians are quite cordial. We do not believe in making allegations and applications unnecessarily. Sub-Inspector of Police Station, Takhatpur harasses Christians by calling them 12 miles and detaining them unnecessarily and by taking their thumb impressions on some paper.
Residents of Takhatpur (56 signatures).	Funds received from America are utilised for conversion of people. Inducements are given. Women who have quarrels with their husbands are converted. Inducements of social education, litigation, young girls, etc.
	Methods of conversion and working of Takhatpur centre given in brief. 10 categories of persons converted and how they are converted is given in a chart attached to the application.

Dr. in charge of St. Luke's Hospital: The hospital was established 16 years back, by the Disciples of Christ Church. It is an American mission. About a dozen preachers attached to this centre. One preacher is in charge of his own community in a village.

Mr. Maqbul Massih: There is a congregation of 700 spread over about 40 villages. We have churches in villages also. Lata Church built about 12 years ago. Kewatadabri Church built two years ago. Third is under construction. There is a primary school and a Hindi-English middle school at Motimpur. Pendradi has the largest number of Christians. It was purchased about 50 years ago and is mostly inhabited by Christians. Kewatadabri, six miles from here, is another village like this, and most of them are born Christians. 50 : 50 is the proportion of Christians and non-Christians. About 60 persons are converted during the last four years. Perhaps, an equal number has gone back too. Ninety-eight per cent of the converts have come from Satnamis. I have been working in this area for the last 20 years. Christians are mostly agriculturists. I am a co-ordinator of Adhik Jiwan Yojana (Abundant Life Programme). It is four point programme in adult literacy, public health, agriculture and horticulture help and recreation. My wife and I were in United States. We were asked by our mission here and the Home Board in America to run the programme. Main reason for Communism is the conditions under which people live. They have this programme in various countries. One church in America became interested in this. They give money for this. The money does not come through post offices. It comes through banks. The American church undertook to send 10,000 dollars a year or roughly Rs. 45,000. Our main church is in Jabalpur. This is for Madhya Pradesh. 38,000 has been used in Takhatpur. We pay salaries to our workers out of this fund. They are known as Gaonsathis. We get all our material from Allahabad Literacy House and from Jamia Militia from Delhi. In the library, you will not find a single Christian Book. The main interest is building a defence against Communism. In recreation, workers are provided with volley ball, kabaddi, etc. We have over nine villagers active in 12 villages. We go to the patel and influential persons in a village and we tell them that this is our programme. In most places the patel himself has given a room. We have no non-Christian workers. We have got forms for survey, certificate, etc. We have a standard by which we declare workers. No local contribution has yet come. We have not asked for it. We do not distribute money, but we give payment of salary. I am in charge of the scheme. We have up till now engaged Christians. I attended certain seminars in America. They have a country agent in each. Six weeks is the time of the period of training. Matriculate boys get Rs. 40 and dearness allowance of Rs. 30 as our teachers. For, 10th pass we give Rs. 60. We encourage them to study further. Persons are employed while under training, and they continue even after that. In all, about 25 persons are working on the staff. I do not know that will happen after five years when American help will be stopped. We hope the people under the scheme will be able to carry on after five years independently. We were not able to give them special training in public health. Dr. Donald T. Rice from Damoh is coming here to impart instructions in that. He was trained in America in public health. The mission board which gives the money is the University Christian Church in Seattle. We are going to have preventive things—instructions on sanitation. Dr. Rice will be here one week. He will give instructions and practical working, in combating of epidemics, hook worm, etc. My wife is in charge of literacy. She was principal

of a Hindu school in Agra for a number of years. We have no Communists in our part. I spoke to Deputy Commissioner before starting my scheme. We do not mix religion with this programme.

Chairman explained the purpose of the Committee and requested the people to live peacefully and in co-operation.

Shri Otalwar : Contradicts statements made by Shri Massih. The chief of the mission is not Massih, but some Europeans and Americans. We have given names of these persons. One American woman is in charge of this area. Five new churches are being constructed. We have given details of them. The Committee should inspect Mahajan Fund, Tahkhana, below office building. Ornaments are kept in this. Money is lent, and when they are unable to pay, they are converted. Gold was sold from this Tahkhanan by Macforger Padri and it was not recorded in the books. He sold gold of the value of Rs. 2,000. Armoury may also be kept in Tahkana. Full details of the villages, and their roads are kept by these foreign missionaries. There is an increase in the amount being received from 1950 from America. Tourists from America had come here from 1945. I do not know whether Takhatpur is a place for tourists. Why should tourists come to Lata and Kewatadabri. Ratiram's son was promised that he would be taken to America, but he wants that his wife should also be taken to America. They do not want to take her. Persons embracing Christianity again come back to Hinduism. This shows that they do not become Christian by conviction. In Motimpur they convert people and create quarrels. They also influence Government officers. The foundation stone of this hospital was laid by R. B. Chandorkar and Government paid Rs. 10,000 to the hospital. I heard prayers myself in the hospital. In Nawapara Mouza Jewra there was fire and famine. Mission went there and asked those people to become Christian first and then they would be given help. Macgowan took help with him, but first condition for help was conversion. American mission is spreading bitterness amongst communities on a large scale. You can get enquiries made by C. I. D. of the missions working secretly here. 90 per cent of the patients are given medicine only if they undertake to become Christians. Manglu from Tibla was a patient of Garmi. He was asked to become Christian and he agreed. After seven injections he was asked finally and he became Christian, after which he got 8th injection. There is a hospital here where a family has been admitted only on conversion. It is learnt that America gives 500 per person converted. Tungan's land has been forcibly taken for church in Kewatadabri. No Government official or non-official has been taken in the Abundant Life Programme. Work has been started in 18 villages and there is a man and a woman in each village. Discrimination between Christian and non-Christian patients, in regard to medicines which have come to them free of taxes. There is also a Philadelphia Fund. If a patient does not become Christian, he is not so much cared for in the case of satnamis and poor persons. Two annas per person recovered from non-Christians. One family has been converted in Takhatpur recently. Grant has been given by Government to Motimpur high school and it has not been given to the school opened by general public of Takhatpur. There are communists in Janjgir and Akaltara, but there is no communist in Takhatpur. Then why work for fighting them? Christians were the best opponents of Congress in Pendra Road in Kota constituency. All of them said that they will act according to the wishes of Padri. They have got a strict discipline. Padri commands them and their works. There are about three to four dozen

Christians in this centre. They should take us on their committees, and there should be audit of accounts. Government should break the iron curtain in Takhatpur.

Tularam Pracharak : Because Hindus do not get good treatment, they become Christians. I tried to find out the reasons for calling Satnamis. I became a Christian in Lata. I came to Sam Padri, and got myself converted. Before getting converted, I tried to learn the principles of Christianity. I get Rs. 85 as pay. My age is 45.

Govind of Bhatni : I became Satnami from Christianity. I did not get cultivation that was promised to me and, therefore, I came back to Hinduism again. I changed my name from Masi to Masidas. Now, we are allowed to take part in religious activities. Formerly, they did not allow. Satnamis are now using Janava and Chandan and there is not so much bad treatment as before.

Tungan : MacGower has deprived me of my house and I was told that, if I became a Christian, I could get the land.

Budhu and Amoldas of Kewatdabri have been tempted, of giving beautiful girls.

Mr. Massih : Moneylending is done from out of current fund. I do not know how much about it.

CHANDKHURI

The 20th July 1954.

Abstract of applications received on tour

Attendance -300]

[Villages—19.

Names (if legible) and
number of signatories,
place, etc.

Nature of complaint and request

(1)

(2)

A. B. Ratnam, P. S., Civil Court, Bilaspur.

Complaints against Shri Mohan, Headmaster, M. S. C., Mission High School, Bilaspur.
Prepared to give more instances and evidence.

Attendance—300

Chairman explained the purpose of the committee.

Jugalkishore Tiwari of Guthia : Teaching of Bible in schools and prayers in hospitals as methods of conversion. Children not admitted to schools if they do not agree to study Bible in Baitalpur school. This is a matter of two months. Allurement of marriage and service, etc. Difference in the rates charged to Christian and non-Christian patients. I was ill in this hospital before two years. I was charged heavily.

Dr. Singh: There is one leper hospital, one general hospital, a middle and a primary school run by the missionaries at Chandkhuri.

Girdharilal of Narayanpur : Poor lepers are treated when they become Christians, otherwise not. Now there are not so many Pracharakas. There are inducements, but no force. Well-to-do persons pay the hospital charges.

Dr. I. D. Mehtani of leprosy hospital : There is a capacity of 733 beds in the hospital; at present there are 585 in-patients. There are temporary and permanent admission. Highly infectious cases are given permanent seats. We do not use force for conversion. There is prayer before we start our work in the morning. 108 patients are Christians 60,000 is the grant per year received from Government. Capitation grant is 10 per head. Rs. 17-8-0 is given for Government beds. There are 60 Government beds. At present about 42 Government beds are occupied. This year there are four cases of conversion of patients while in hospital. No partiality in treatment. Expenditure per head is Rs. 19-12-0 per month this year. Out of this Rs. 10 is given by Government since April. We do not take anything from patients. In private wards the patients may spend anything. Rs. 9-12-0 is spent by the mission and Rs. 10 is given by Government. London is the headquarter of the mission. Money is received quarterly from there. There are about 30 members on the staff. They are all Christians. At the request of individual patients, pastors go to them.

The leper home was visited. It was told that church is fundamental. The management is under a pastor. One (non-Christian) patient was given chloroform for certain operation today. When he came to conscience, he was saying 'Oh Jesus, where are you'.

PENDRA ROAD

Abstract of applications received on tour

The 21st July 1954.

Attendance—200.

Names (if legible) and
number of signatories,
place, etc.

Nature of complaint and request

(1)

(2)

Shri Theble Uraon, ex-M.P.,
Ranchi (Bihar).

Conversion of adivasis by Bible teaching, drama staging (text given in the application), help in litigation, money-lending, marriage temptations and other means.

58 signatures from Gaurella

Preference to Christian students and teaching of religion in mission middle school. Need for opening of a school to allow the number which remains to be admitted to mission school.

15 signatures .. .

Complaint against Suman Khetan girls' school. All staff in T. B. hospital is Christian. Committee should see the patients personally in camera. Advantage of poor patients taken in conversion.

Samayalal Jasowal, Pendra Road.

Inducement shown to marry Christian girl Urmila. Refusal to marry and get converted has come in my way of going for training. D. I. S.'s inspection note of 1951-52 may be perused. Temptations of higher pay, etc., given for conversion. Requests Government to send him for training and give employment.

PENDRA ROAD

The 21st July 1954.

There are three institutions run by missionaries here—Girls' school with boarding, one primary school, and one dispensary. There are 150 girls in Suman Khetan (including primary school) boarding. Majority are Christians. There is no non-Christian school staff, but the sanatorium has non-Christian staff. There are three Pracharaks at Pendra Road. The castes living here are Gond, Panka, Bhaina, Teli, Ahir and Harijans.

Chairman explained the purpose of the meeting, and object of the enquiry.

Jaiswal : I was a teacher for three years in mission school. I was appointed in place of Mishra (the one who complained at Bilaspur). My pay is Rs. 35 plus Rs. 8 dearness allowance. Others (Christians) get Rs. 30 as dearness allowance. I was influenced to marry a girl here, who was a teacher in the school; but I refused. D. I. S. Mehta had remarked that I should be sent for training, but the headmaster, Mr. Arthur did not send my name in spite of his promise. This I knew from Bilaspur through unofficial sources. He wanted that I should become a Christian before going for training. This was in 1952. I was in service for three years. Other servants from non-Christians were employed in the school for a few months. After that they were asked to become Christians or else they were to lose their jobs. During the period I was in the school, there was no conversion of boys to my knowledge. I had not given any application regarding my rejection for training.

Shri Arthur : I had recommended Jaiswal's application but he was not selected. Therefore I was helpless. I had sent his name to the D. I. S. I never asked him to become Christian. Mr. Mehta did write about Geeta and Ramayana classes and I asked Mr. Mishra to hold the class, but he was never regular for the class. The class had, therefore, to be closed. His work was not satisfactory, and therefore, he was removed from service. His being relieved from service, has nothing to do with conducting Ramayana classes. Unless we have a Hindu teacher on the staff we cannot have these classes. But if the D. I. S. wants that to be done, we will have no objection. We have no bible teaching. There is also no special period for moral teaching. That is taught along with other lessons.

Shri Ramkrishna Pandye : People from surrounding villages have no intimation of the committee's visit to this place. We do not want that those institutions which receive Government grant, should make Prachar of Christianity. A Christian brought recommendation from Dr. Sukhanandan of Mungeli on the 7th July and he was admitted to the hospital. Shri Francis says that Dr. Sukhanandan is not in India at present.

Shri M. R. Konher : Thoke Pleader's son, M. K. Thoke, a T. B. patient from Bemetara, had complained to Government that there is no good treatment to non-Christian patients in 1948-49. He was turned out of the sanatorium for this and he died in 1950-51.

Shri Massih : There is no truth in the statement that T. B. patients are asked to become Christians. The figures themselves would prove this. There was some trouble in 1950-51 of which an enquiry was made by Government.

Yunus Pracharak : We have no hatred for any religion. During the last 30 years in Jyotipur church I have not heard or seen a single baptism, except only one man who had come from outside.

Shri Ganeshprasad : A Christian Gentleman said that there will be Christian Raj as there is Pakistan. We shall give proof of it in due course.

Tarachand of Torwa, Bilaspur (in the evening, questions put by the Chairman at the request of Swami Ramanuj Saraswati): On 3rd September 1953 I was admitted to the sanatorium. As some of my relative had expired at that time, I had no hair on my head and I looked a pucca Hindu. Kanny Ruti, a woman missionary, comes to the sanatorium and introduces herself by distributing copies of Bible, etc.' She says 'sachha rasta dikhanewala yahi rasta hai'. They gave me good treatment. They demanded Rs. 7,000 for re-creation club from me. I demanded part in the management, which was refused. I was discharged from the sanatorium on 7th February 1954. All entertainment programmes in the sanatorium are regarding Christian religion. I left sanatorium of my own accord, and therefore, perhaps they are not on good terms with me.

CHAMPA

The 22nd July 1954.

Abstract of applications received on tour

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Girdharilal Tiwari, Bharat Gram, P. O. Champa, district Bilaspur, M. P.	Conversion of poor patients by indirect coercion and temptation. Request to visit all mission and leprosy homes and hospitals. A letter of marriage by force with a Christian attached. (Complained regarding non-acknowledgment of the receipt of his letter).
Shuklu Suryavashi, Janjgir, Bhatapara.	My son had been kidnapped and converted. I had given notice of my son's disappearance in newspapers and also complained in the Assembly through Paliwal. Requests Government to take necessary action.
Dr. S. L. Gopal, L.M.P., ex-President, Municipal Committee, Champa.	Conversions through Christian Mission Hospital, leper home asylum and Christian primary school at Champa. Children whose mothers are dead or brought up for conversion. At Ghogranala reside patients who have been discharged from the hospital on religious grounds. Requests that foreign missionaries should be relieved of their hospital charges by the State Government.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
17 citizens from Champa ..	The mission centres in and near about Champa are run by foreign missionaries in various ways (already mentioned in several other applications). Requests to treat all those converted after 1947 as non-Christians. Suggestions to take over all mission institutions by Government to run them.
Shri Bajpai, Mantri, Nagar Congress Committee, Champa.	Says that all non-Christian parties should have co-operated to put up a strong case at Ghogranala. American Christians in India are taking a bulk portion out of the funds received from their country and showing false accounts, etc.

CHAMPA

The 22nd July 1954.

Chairman explained the purpose of the meeting.

Girdharilal of Raipur.—There is a fear in the minds of the lepers that revenge will be taken. I was a patient in the leper home. A drama was staged in 1950 in which Vishwamitra pays homage to Jesus. I was in Baitalpur (Chandkhuri hospital). I was a paying patient there. There are about four to five hundred patients in Ghogranala. The drama was perhaps written and not printed. It was staged by patients. Mr. Balkrishna (7) Joshi acted in the drama. Permission has to be sought for bhajan in the hospital. Ramayana was burnt and sacred threads destroyed in the hospital. Printed pamphlet submitted with the application, is read out. Seventeen boys went away from the Champa hospital and complained to Mr. Bahel, the then Deputy Commissioner. Dr. Johnson requested Dr. Khanapurkar to get mutual transfer with Dr. Waghmare, who is a Christian.

Dr. Shantilal Gopal.—I am a private medical practitioner. Duty-free medicines are given to the mission. I was president of the municipal committee twice. Sales tax and income-tax is not charged on these. I am speaking of the general mission hospital. It was first free, then 1 anna registration fee, and later charging fees of the medicines. They do not pass receipts for payment received by them. There are no accounts of these hospitals. 100 indoor and 100 outdoor patients. There is only one doctor. There are no qualified men in the hospital. There is much income from the hospital. It may have been utilised for some other purpose. Registration fee is recovered from non-Christians and Christians are free. All staff is Christian. When children are asked by the parents, very high charges are demanded. Advantage is taken of the circumstances in which patients are placed. A dead body was refused to be given unless Rs. 10 were paid. There is no mortuary. The father of the son will be able to show the room Rs. 2 is microscopic charge and Re. 1 may be room rent. He died within 15 minutes of arrival. The body was given without taking any charge when

I threatened to break open the locks. The leper home is very near the town. The expenditure is not Rs. 10 as given by the Government and there is a saving of Rs. 3 per bed. During election time I was not allowed to see the patients in the leper home. My account of expenditure is guess work.

Girdarilal of Champa.—Thulsipujan is not allowed. The word 'Ram' is not allowed to be uttered. Some persons were watering a pipal tree. Christians laughed at the idea and got the tree destroyed. Lakhandas's copy of Ramayan has been burnt. For reading of Ramavan I was troubled.

One gentleman.—Three women carrying books about Jesus move from house to house and distribute them.

Rajnikant.—A man with Bhagwa Vastra used to come and ask people to have faith in Jesus. He used to pour oil drops in ears, etc.

A newspaper dealer.—A person to whom I sell newspapers asked for some other papers and I showed him Yugdharma. There was statement of Dr. Katju giving figures of Christians. He said it was wrong. Then he saw a statement of Tukdoji and said it was all false.

Dr. Theodore.—I have been living here since 12 years. I have not seen a single sacred thread being broken or Ramayana being burnt. Christians are required to pay fees in hospital. The information given about 17 boys is that there were certain hours in which time they must take bath so that it should be convenient to girls. The boys opposed this and next day they left the home and went out. The Deputy Commissioner was also coming by the way the next day and he listened to it and asked the boys to go to the school. Some of the boys are even now in the boarding. Account of hospital is maintained by an Indian doctor.

There is no religion or caste in Ghogranala. Raut is husband and Ghasni is wife. Also husband is Brahmin and wife is of some other caste. I was president of the municipal committee and I tried to bring Government help to Ghogranala .99 per cent of the people are those who have been driven out of some one or the other leper homes.

Chairman thanked the audience and requested them to live peacefully like brothers.

GHOGRANALA

The 22nd July 1954.

While taking a round of the Mission leper home, the Chairman and members went to have a look at the Ghogranala colony. Some questions were put to the persons present (about 200). Out of 500 persons in the basti, 150 are Christians.

Bhakla Satnami.—Ramayana was not allowed to be read in leper home. Some sabs had come some time back. They found me reding Ramayana. They asked me to stop reading Ramayana.

Kundru Suryawanshi.— We have maintained our religion these days.

A scuffle arose when hot words were exchanged between Dr. Theodore and some other local Hindu gentlemen. From another corner came a Christian gentleman shouting, who was surrounded by persons of Hindu faith and the gathering ended in halla balla.

The committee paid a visit to primary school, leper home and general hospital at Champa.

KORBA

The 23rd July 1954.

About 200 people had assembled at Korba. The chairman explained the object of the State Government in setting up the enquiry committee and requested the people to submit orally or in writing what they have to say regarding activities of missionaries. There were no representations either from the Christians or non-Christians.

(Only one application from one Ramnath was received later wherein he complaints against the missionaries that they do not give him any work).

DISTRICT AMRAVATI

Abstract of applications received on tour of Amravati

Names (if legible) and
number of signatories,
place, etc.

Nature of complaint and request

(1)

(2)

President, Bharatiya Jan-
sangh Nagar, Amravati.

Missionaries take advantage of the poverty and miserable condition of the people. The converts begin to hate Hinduism. They put obstacles in the work of adivasis. Miss Cluth refused to pay sales tax saying that it was not her Government. This shows anti-national tendencies. If they want to really help Indians, they should send money to India Government. Christian prayers are offered by school boys in Holy Cross Convert. Why should institutions receiving fees from students and grants from local bodies be allowed to preach religious prayers ?

John Rodd, Achalpur Camp.

Complaint against Rev. Major, Superintendent, Kothara Leprosy Home, because he had discharged me on the ground that I was not doing spiritual, evangelistic and proselytising work. He has victimised others and intends to treat some more similarly as soon as the Committee leaves Berar.

Prabhudas (Manikrao) Janiji
Hanote, Kothara, Achal-
pur.

I come from Nerpinglai, taluk Morsi, district Amravati. I came to Kothara Leprosy Hospital in 1937, when I was 12. Shri Widder was Superintendent then. He used to preach and baptise those who desired. They are never forced by anybody to become Christian. When I was on death bed, I took baptism in

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri T. H. Major, Superintendent, Kothara Leprosy Home.	1947. The result was that I began to recover gradually. Now I am one of the panchas. In the panchas there is one pastor, one secretary and one preacher and about 100 patient members. Those who are willing are given baptism after the panchas satisfy themselves. Children are not baptised without the consent of their parents. Funds required for religious purposes are raised by contribution and donations from foreigners.
Gyani Tarasingha, Pashim Vibhag, (Western Madhya Pradesh) Vidarbha Adiwasī Mukhya Karyalaya, Paratwada.	Kothara is the property of the Mission to Lepers and the administration is by a Superintendent lent from the local mission (Central India Baptist Mission), financed by M. P. Government grant and annual grant from the Mission to Lepers. There are 299 patients at present, whose records are properly maintained. Out of 300 about 35 patients attend the meeting. Preaching, conversions and baptisms have been all done by national christians chosen from among the patients and the healthy staff. 186 conversions of patients since 1947 to date at the leper home. Out of 299, 100 are Christians. There is agricultural programme at Kothara Leprosy hospital, occupational training programme for patients, and future plans costing Rs. 2,20,892.
	Though grant is received by the mission, there is no good arrangement of patients regarding food. They are given heavy work if they do not agree to be converted willingly. One instance of Bhikaji Sakharam of Ghule is quoted. Those who were not willing to be converted, were discharged from the hospital. Most of the 30 boys in the boarding have been converted. Strong and stout patients are kept even for 15 years and given work. There is no good arrangement regarding food, etc. With the result that there was strike by the patients in this leprosy home. Unqualified persons give medicines and injections. Holidays are not given on important Hindu and national festivals in this home.

Shri Khaparde, ex-Minister, Amravati : My main argument is that if a man becomes Christian he feels that his, both blood and skin, are outside the boundaries of this country. It is in Europe, it is in America, it is in Africa, but it is not in India. His brothers and relations are all over the world outside India. Therefore, his sympathy goes outside the boundaries of India and if some day a war breaks out between India and any other western country he is likely to help those foreigners rather than us.

My next argument is that by spreading Christianity he thinks that he will be able to divide India on the basis of religion just like Mohamedans divided India and secured Pakistan. They have not secured Pakistan on any other basis except religion. It is division of India on the basis of religion and they have got Pakistan not because that the Mohamedans were in majority in particular provinces and that they wanted this. They have, done it and they are trying their best to oust from these provinces all those who are not Muslims. This is history which has to be borne in mind. Thus on the same lines our Christian brothers are now thinking having Christian land of their own in India itself. They have not made a secret of it. They have spoken it out in a public meeting recently. I do not know the name of the village. Probably it may be at Gondia where the President of the Christian Society declared that some day he hopes to have a Christiansthan in India, just as there is Pakistan there is to be Christiansthan, Budhistnan, Jainisthan and how many more sthans I do not know. It is all open thing and open challenge to Hindus and Hinduism. This has appeared in most of the papers which you will be able to find out within no time through the Government machinery, which is at your disposal. This is a matter of alarm. We think that if the Christians conceive the idea of Christiansthan, then there is a great danger to the land being split and divided into small pieces and, thus, we are going to lose our intergrity, independance, self respect, religion, culture and all our past history.

Then the third point is that it is argued that the Christian missionaries have been doing good work in India. They have started schools, hospitals, etc., in our country. But if that good work is going to keep power here, we are going to endanger the freedom and integrity of our country. I am, therefore, not prepared to have all this good work for me. If there are no such good workers in us for the present to come forward for the work, they will come forward later. It does not mean that it would be difficult for us to prosper without these foreign missionaries.

Shri V. D. Brahma, Advocate : As a citizen of a Secular State, I believe in freedom of religious worship and religious preachings and as saviour of human sufferings I make no distinction in the teachings of great prophets whether they be Hindus, Muslims or Christians. Each has shown a way of life, which all or any should be free to adopt.

2. If the activities of Christian Nations and Missionaries had been confined to the teachings of their own prophets, there could be no objection. But their activities are not so confined. In the pre-freedom period they followed the British flag as soldiers of cultural invasion. Similarly, the British merchant and factory owners followed the flag for the economic exploitation of the country under subjection. The economic exploitation of our country by foreign capital still continues and so also the cultural invasion by the foreign Christian Missionary.

3. Instead of appealing to intellect or educated sentiments, they take undue advantage of the poverty, ignorance, suffering and need of the poor, specially the aborigines and almost always force these people to become Christians. It is interesting to see the competition between the various Missions. Catholics and Protestants, and how they succeed in converting the converts to become Protestants or Catholics.

4. In their method of propaganda and preaching, specially by the foreign missionary, there can be seen a definite hatred and bitterness against everything, i.e., Asian, Colour, or East Oriental. It is their attempt to bring everything Indian into contempt and disrepute and try to impress the coloured people that they are sub-human, low and inferior and also convince Indians that they have no escape unless they follow and obey the white races. They seem to be keen on propagating the American way of life and the American lead to save the world. They do not even fail to suggest that Indian freedom is a short-lived affair and the Christians should await their resurrection. Then again the whites will come into their own. The whole idea of the foreign missionaries, who almost always receive their funds from interested foreign nations, is to carry out the propaganda in favour of the foreign pay-master in the name of and under the cloak of Christianity and medical relief.

5. It is my own experience that the White Missionaries of Chikalda did not want black Indians, like myself, to come and build houses at or near or even in the towns where they have Christian missions. Some of the Missionary women even visited our women folk and abused Hindu Gods and Hindu way of life under my very roof. My father-in-law had to explain to them politely that it is a sign of bad culture that they should abuse anyone under his very roof.

6. The Missionaries do considerable humanitarian work but, more often than not, this work is tinted by a desire to compel people to become Christian. Though it is difficult to prove political motive, the political effects that the cultural invaders tried to bring about are evident and it can be seen that the converted Christians specially the mass of people are not allowed, or are not so willing, to join the general movements of the people in the people's struggle for better life. These converted Christians are tried and trained to work and remain as a separate group with allegiance to something that is not Indian.

7. In the Community Project, American influence, due to the aid they have given, is obvious. These foreign missionaries are often allowed to make use of these activities to preach politics of American type which amounts to interference in Indian political affairs. In these community projects they try to tell you that American way of life and American help alone can save you and that China and Russia are your enemies. Such propaganda is also undertaken in the schools.

8. If Indian and Asian freedom is to be consolidated and reconstricited to its full economic and cultural stature, it is necessary to keep a careful watch on the activities and the resources of these foreign missionaries or their Indian hirelings so that the possible danger of the Christians as a class becoming anti-national, indefferent or even hostile pockets could be avoided.

9. To those missionaries who are doing good and hoest humanitarian work, it should be definitely told that their good work and their sincerity is admirable and that they should render the humanitarian service to all. They should be told that even Christ would not like the idea that his followers should take mean and undue advantage of other people's poverty to convert them to Christianity.

Shri Amritkar, Pleader : The main reason for the entry of missionaries in our country is that there is caste system, social inequality, lack of education, ignorance of the people and disease. People took to Christianity because of the obligations felt by them for the services rendered by missionaries. The missionaries had not the object of converting them. The missionary problem will be solved only if institutions are started to fight out inequality, ignorance, untouchability, etc., and Government should encourage people to start such institutions by rendering necessary help.

Shri Gokhale, Hindu Mahasabha : In one village in Pusad taluq, it was said by missionaries at one dinner time that Pandit Nehru is misleading the people and in any case there will be missionary raj here. Advantage is taken by missionaries of the ignorance of people and the number of conversions has increased after independence. Government does not pay as much attention towards this as it deserves. Therefore, necessary action should be taken immediately.

Shri B. V. Marathe : Missionaries interfere with political affairs, e. g., they have opened three centres where there are Government community projects and development scheme centres. They take leading part in explaining Government schemes to visitors and create the impression that all the development is being made simply because of the help received from America. I had this experience in Morsi taluq. They say "Russia and China are enemies of democracy and even though America is helping a lot to India, Nehru is influenced by those countries." Such sort of language is used by the missionaries in their prachar.

Dr. S. G. Patwardhan : There are no workers in our society who have the same enthusiasm and zeal as the missionaries. People are likely to be converted because of the zeal and treatment meted out to them by missionaries. Unless there are such workers in our society, it is difficult to check missionary prachar.

Shri Jaiswal : He quoted an instance in which a small girl of a poor Hindu family was taken to a hospital. On recovery of the girl, she was not made over to her parents. He gave another instance of anti-national tendency of missionaries. A missionary refused to pay sales tax on a radio which he wanted to purchase. He told the shop-keeper that the sales tax recovered by him now would go to the Indian Government and, therefore, he would not pay it. He will gladly pay the tax when his Christian Raj comes.

Shri Khedkar : Missionaries take advantage of the poverty, miserable condition and ignorance, particularly of the backward and untouchable people. They run schools, hospitals, religious institutions and spread their religion through them. They hate Hindu religion and their Gods and explain the importance of Christian religion. An example of Kholapur was quoted, where Krishna was called bad names in a prachar meeting in bazar. A check should be put to the activities of missionaries immediately. Otherwise, we may have to face a great danger.

Visit to institutions at Amravati

R. C. CONVENT SCHOOL

There is no trouble from non-Christians or Government officers. Out of 500 students in the girls' school at Amravati, 350 or 400 are Hindus. Recently, I heard that the quota of cloth for the nuns has been reduced. They do not get any pay. There are no complaints for the last 42 years of compulsion, etc., against the school authorities. There is a special prayer every Sunday for the Republic of India. We offered prayers for the British when they were in power. We obey the law of the land and the rulers. From 1880, there is a free hospital, which gives medicine to everybody. They have got a primary school. There is not a single conversion since 1880 till now. There was a Parsee girl who was determined to become Christian (Catholic). She was advised to take the consent of her parents. She has not converted. The teachers are mostly sisters. The annual expenditure of this institution must be between 50 to 60 thousand. We get grant from Government. The Archbishop has nothing to do with this institution. We get a portion from the Holy Childhood (contributions made all over the world for children). We received Rs. 2,000 once from America. There are contribution and Government grants. There is religious teaching only for Christians. There is a lesson on moral and manners. That is outside school hours. Only general instructions are given. Mother Superior is in India for over 53 years. She left France and come to India when she was 19 years of age. She did not go to her land because she wants to save money for the poor. Majority of the sisters are Indians. In diocese Archbishop is the head so far as spiritual matters are concerned, but in ordinary inatters he has not to do anything.

ACHALPUR

The 11th August 1954.

Catholics are operating here. There are 399 patients in leper asylum. There are no Indian doctors. It is a very old institution started in 1904. Agriculture schemes are also undertaken by the mission.

Dr. Major : I have baptised one person in seven years. Conversions are done by national Christians. I have done no preaching, no conversions, etc. Leper patients have been disowned by their own family members. Leper asylum helps them as a humanitarian work, regardless of what a man's religion is. I help a man because I love him. We tell them about the Christian religion. Jesus Christ is a historical figure. Belief in Jesus Christ is a matter of faith and there are evidences which support it. I have been harassed by certain people, though not by Hindus in general. I have discharged certain members of the staff (Christian) because they were incompetent. They have published the news in Marathi papers of Nagpur and they have also brought a C.I.D. to my doors. I have no complaint against Government officers. They are helpful. Since 1947, over 157 leper patients have been converted. They belong to all communities—Brahmins, Harijans, etc. There have been some cases where baptism has been refused. We give training to persons in the leper home so that they should be able to get their bare living after discharge. Grant received from Government to the leper

home is Rs. 36,000 a year. We get money from America through our missions. Patients in leper home are given free meals, cloth, etc. Everybody is required to work. We have religious worship in the hospital every morning at 7 in the Church. About 35 out of 300 patients attend the prayers. There are 100 Christians and 199 non-Christians. Total budget expenditure is Rs. 33,000 from the Mission and Rs. 39,000 from Indian Government and also from agriculture. No contribution from Government.

Tarasing : The main object of these people in running the mission hospital is to convert people (reads out a written statement).

Dr. Major : Bhikaji did not work well with the tractor. He was warned three to four times. Therefore, his services were dispensed with. Six Christians out of 39. These boys are baptised. According to my denomination, we give baptism when a man is in a position to understand things for himself.

Roman Catholic Father : There is no trouble from Government officers and from non-Christians. We have a boarding school and a primary school for girls. Non-Christians also come there. There is not a single conversion. We do not even speak to them about God and religion. We celebrate Independence Day and sing National anthem. Every Sunday we pray expressly for the Republic.

Gunwantrao Tayade : Roman Catholic, Protestant and C.M.S. Missions are working here. They have converted mostly Mahars, Gonds and Korkus. Small centres created in 1905. I have a case of Roman Catholic Mission in Naigaon Bordi. His name was Chip. Rev. Fr. Guyer was here. Persons not attending the Church were also beaten by this Father. Even now there are several small centres where they abuse Hindu Gods. All the missions are of particular nations. They have affiliations for particular nations and not for religion. Roman Catholics live in poor people and call themselves bachelors (Kapustalani and Achalpur). I have got very bad experience of these bachelors. This is my experience from 1914. All these missions are Roman Catholics. In American mission also, there is a majority of Mahars. Somwanshis are preferred from among Mahars because they are in majority. Roman Catholics work in Mangs.

President, Municipal Committee : Mahars are converted to Christianity, but on their certificates they keep the word Mahar, because they get free education. When we passed a resolution about this, 19 Christian boys left the school. The boys were not willing to give out their true religion.

Father : We give fees irrespective of religion. Have the people got any right to control Government expenditure on religious grounds? We shifted these students to Catholic school in Kapustalani.

Mamraj Khande : I have not seen any compulsory conversion. On the other hand, they render useful service. No prachar of R. C. Mission. During the famine time of 1756 or 1856 missionaries helped the villagers and they became Christians. They might sell their religion at the time of distress. Several boys and girls who were destitutes, might have taken to conversion. In Chikalda one non-Christian doctor took fees for going to a patient, but later refused to go even though he had received the fees.

Father : We do not make Christians at all. We allow people to become Christians by telling them our doctrines and only when they come to us with their express consent, we convert them. If the other members of the family do not agree, we do not convert those members.

Dr. Sonar, M.L.A. : Inducements are offered for conversion. Prachar of American goods from their own hospitals takes place. Injections are given and at the same time religious prachar is made by means of gramophones. This is not desirable.

Barve, Pleader : My request to Christian brothers is that they should not convert hospital and school into a church. We have no objection to their leading a Christian life. But our main apprehension is of a Christian Raj like Pakistan. Why should foreigners be inclined to come to this country to preach their religion? If the Indian Christians do this, we would have no objection. Non-British Christian missions supplied all information to their own nations. This was revealed during the enquiry made at the time of 1942 war. It is difficult to give evidence in such matters. Censorship of correspondence, control over incoming finances and expenditure and also registration of conversions with Government should be necessary to check missionary activities.

At the time of visit to Kothara Leper Home it was observed that posters giving teachings of Jesus were put on walls. The doctor showed a tin of medicine to say that all medicines were not American as alleged in the Circuit House Meeting held earlier.

CHIKHALDA

The 11th August 1954.

Head Mistress in charge of Baptist Mission : [There are three missions—(1) Central India Baptist Mission; (2) Christian Missionary Alliance; and (3) Evangelical Mission. Roman Catholics representative came later.] Six years have passed since the establishment of my school. My money comes from orphanage fund in America. There is no grant from Government. We do not have much contact with the Indian people. Most of the students are children of Christian parents. Some of them are orphans. No donations from Indian friends except in terms of fees.

Roman Catholic Father: Our headquarter is in Daryapur. We run two institutions and all members are nearly Christians, except 10 to 12. Total is 70. There is one Pracharak under me. Two or three converts have been made by me last year. It is not possible to say exactly what made them become Christian. In Melghat there are about 300 Christians. I was sent from Nagpur to Ranchi. Ranchi was the centre of Roman Catholics also. We are running only primary and middle school, to which both boys and girls are admitted. We teach Bible in the school. Those who are willing, come and others do not. The school is recognised and receives grant from Government. There is a four year course of Theology and prior to that three years of Philosophy for us. We have got coffee plantations, but our income from the plantations is just sufficient to meet the expenditure.

DHARNI

The 12th August 1954.

Shri Upadhyaya : There are two missions here—(1) Korku and (2) Roman Catholic. Indian Christians begin to hate us as a result of the Christian teachings. We, therefore, feel sorry that our brothers are separated from us. I used to teach my foreign friends and I have no personal grudge against them. A song was sung at the time of reception of Shri Grubbs “हिन्दुस्थान जीतेंगे इसा मसीह के लिये” Khansama Yunatan had arranged the party. All Government officers were present. We understood the meaning of the function and the song as “though the Britishers have gone, Americans want to rule the country”. Allurments are shown for conversion.

Batu, a Korku : I was a chaukidar at mission's bungalow. I was paid Rs. 30 per month. I was told that I would be given Rs. 40 per month if I became a Christian. I gave up the job. I was not converted.

Yunatan : Batu was converted; and his name changed after baptism, to Anand Masih. He left Christianity. One man only was converted during the last 50 years at this place.

Mr. Grubbs : Yunatan is a Christian Pracharak here. He is also a khansama in Government service.

A convert from Patna : I come from district Darbhanga, Fulbaras and am son of Pandit Ramnarayan Dube (or Mishra). I became Christian because I found that there was difference among man and man in the Hindu religion and among different castes. I came here last year. I came to Koylari. I was doing Ramayana katha there. There was quarrel with me and some other sadhu regarding bhog. I am a Preacher, but not on anybody's behalf. It is a year now. My gotra is Kashyap (when he was asked about his Prawara he admitted, 'I am a hairagi'). I do not get any pay, but my railway fares are paid by church.

Rev. Grubbs : When I preach, I preach against idolatry because Bible condemns idolatry. This is a basic fundamental teaching in the Bible. It does not condemn any particular religion. By idolatry I mean any idol made for worship. We do social service because it is the teaching of Jesus Christ to love people. We regulate our activities. We come here with the message of Christ. We may be right or wrong. You may regulate our activities. If we are wrong, and you think that our activities should not come in anybody's way, you can tell us accordingly. We would appreciate suggestions or recommendations from you about the work we should do. It is difficult to be careful in preaching as not to offend the feelings of other religions. More missionaries came to India since 1945. Every five years we return to our country on furlough. Those people who contribute to the Home Board do expect some return from us in numbers of converts.

DISTRICT NIMAR

Abstract of Applications Received on Tour of Nimar District

Names (if legible) and number of signatories, place, etc. (1)	Nature of complaint and request (2)
Chaporkar, Pleader, and eight others of Burhanpur.	Sufficient notice has not been given of the Committee's visit. There are two missionary centres in the rural areas of the tahsil, one in Kanapur and the other in Ramakheda. Melas are held in villages. They abuse and preach hating Hindu religion in their prachars. Allurement of motor ride, cinema show, money, medicine and wine are given. In some of their songs they say that the present rule is foreign and they have to bring their own raj. Prachar also held in bazars. They create feelings of enmity and hatred among different castes. Hindu idols made of stone and Cross made of wood are put in water to show that Hindu God himself drowns in the sea of sins. Then how can he save Hindus from drowning in that sea? Instances quoted of a teacher from Paretha. Budha, son of Tingu converted by fear of jail, Bhurya, son of Zole Korku converted by force. On his reconversion, he was threatened very much, so he left the place. They not only convert but also create a change of national outlook. Their activities in our country should be stopped immediately. So also the missonary workers should be asked to quit our country.
Story of "The Little Dutch Girl".	In this story the importance of going to church by a little Dutch girl is shown and when she neglected to go, the church bell followed her and made her go to church. The story teaches that small children should attend church regularly and punctually.
Story of "Thumbelina" ..	Thumbelina is an interesting story of a tiny girl of the same name. She passes through several difficulties until at last she marries Prince of the Flower Elves. She helps a poor swallow, who returns her obligations by rendering her help when she is in difficulty.
Vishwanath Shastri and three others.	Complaint against Headmistress of Burhanpur Government Girls High School. She introduced "The Little Dutch Girl" and "Thumbe-lina." The former tells the story of a church bell following a little girl, who does not go

Names (if legible) and
number of signatories,
place, etc.
(1)

Nature of complaint and request
(2)

to church and the latter tells how a tiny girl was fled away by several people. The Headmistress had also started a Dancing Mandal in the school, in which anti-national and filthy songs were taught. Since the last 30 years there was no public lecture by a missionary pracharak. This was arranged by the Headmistress. A resolution was passed by the citizens of Burhanpur in a public meeting against the Headmistress. The result was that the teaching of the book, "The Little Dutch Girl" was discontinued and its cost was repaid to students. We request that the said headmistress should be transferred from the Education Department to some other department.

Shankarlal Gautam, Post
Dharni, district Amravati.

Requests a copy of the questionnaire when issued.

Samson Peddy, Motor
driver, Development office,
Amravati.

Complaint against American missionaries of Alliance Mission that they harrassed him in the Rent Control Court and by other means because the rent of the land occupied by him in the alliance church compound is not much, as he is an old tenant. These missionaries create quarrels among the Indian Christians, convert villagers by allurement of service, etc., but when they are later driven out of employment, they do not get any employment in the villages. The applicant and his wife are Government servants and their request is that the false reports made by Hartman missionary, Kokane church pastor, Salve Secretary, Davidson preacher and Massih compounder, should not prejudice the minds of the officers against them.

Babulal Desai, Pandhana ..

Burning ghat of Hindus has been given to mission. This should be restored to Hindus. Aolia mission gives allurement of free cloth, food, education, etc., for Balahi boys and get the boys in their fold since their childhood. The impressions of Hindu culture in their minds gradually disappear and their name are converted. Balahis are given cloth and other necessities and are asked to attend church prayers, which they do under the burden of obligation received. Later they are given employments.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
	A Balahi couple is informed that the Father will give them inam for the marriage. They are taken to church and the Father performs their marriage once again according to Christian rites. One Budhya is asked to become a Christian before taking away his wife, who was married according to Balahi rites. Punya, son of Chitu, Balahi was asked by the Father not to take his son for Matapuja. But Punya did not obey the Father saying that it was his religion. Similarly Father prohibited Punya purchasing land from a Christian.
	Hanuman Murti near Mission Compound is broken by missioneries. Father prohibits ringing of the bell. Bible is taught and Christian Bhajans are sung by students in the schools, even though the school receives Government grant.
	We do not hate Christian religion. We suspect the activities of foreigners are harmful to the interests of the country. Therefore these missionaries should be boycotted in our country.
Budhan, son of Burja, Balahi, Nihalwadi.	I was married according to Hindu religion. But my father-in-law has become a Christian. He has changed the name of my wife and has admitted her in Khandwa mission centre. The father says that the marriage should be performed according to Christian rites and I should become a Christian. Then only I will get back my wife. My wife is willing to stay with me. There is one other case like this in my village.
Sectaram and three others..	Missionaries agree to help us, if we are prepared to be converted ; otherwise they do not render any help. A marriage of Seetaram was once settled, but the Father asked Seetaram to become a Christian, otherwise he would not allow the marriage to be performed.
Swami Atmanand Bharati, c/o Postmaster, Khargaon, M. B.	There are 30 missions in Madhya Pradesh, working under the Nagpur diocese. There are not less than two to three lakhs of Christians in the State. In the State there are 1,127 Sunday schools, where 2,492 teachers teach

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Alphons and fifteen other Christians.	Bible to 46,535 students. Besides, 155 institutions of different types are run by missionaries in the State. All the funds received by the missionaries should be directed to be deposited with Government in the first instance, from where they may be given to the institutions for welfare activities. Balabis are treated like untouchables and do not receive any help for their betterment from Government. They should be given social status and all facilities for their betterment. This will check activities of missionaries to some extent.
Ten Harijans of mouza Bhandaria.	Foreign missionaries are being blamed unnecessarily, but they have done and are doing a lot to help the Balabis in improving their conditions.
Twenty Harijans of Borgaon Khurd.	Waltar has made a false statement that missionaries teach only up to the 7th class. Mission taught him up to Inter, but he failed due to his carelessness.
Sixteen Christians of Khandwa.	Mishra, Tiwari and Mrs. Prasad speak against the missionaries, because Mishra's help of Rs. 50 per mensem has been stopped, Tiwari did not get votes from mission compound, and Mrs. Prasad has been removed from service. Many people say that they will do several things for the Harijans, but actually they do not do anything, whereas missionaries do not talk but, act for the Harijans.
	Roman Catholic church Fathers come to our village and distribute free milk,etc.. Next time they come they say that our names have been entered as Christians in their registers. But we are Hindus. We accept the articles distributed by missionaries, because we are poor and we get them free of cost.
Do.	do.
	Missionaries have been working selflessly in this district by way of help to others, free education, sympathetic treatment, good medical treatment, uplift of Harijans, foster national spirit in the minds of the people, help the poor with money, offer prayers for Indian India, and teach obedience and

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Fulchand, son of Bopare and three others.	love towards the present Government. The allegations made against the missionaries are all false and baseless.
J. B. Sadhu .. .	An instance of low advantage is taken of leprosy is given. Names of boys are changed in schools without their knowledge. A cross is imprinted on the hands of small boys and in their young age they are informed that they are Christians because they are borne with cross. False prachar against Hindu Gods. America and its affairs are praised so that we may feel that they are our real brothers. One Balahi girl of 21 was married. When she came to her parents, the parents of the girl were shown allurement by missionaries and she was taken to some other place. The husband of the girl was asked to perform the marriage again in church after conversion, which he refused. The whereabouts of the girl are not known.
Babu Kesheo and three others.	Complaint against Rev. Nath and request to check his pay registers, as he did not do justice to one Mr. Moon.
Roman Catholic Mission School, Khandwa.	A meeting was held under the auspices of Hindu Mahasabha on the 12th August 1954 in the house of one Nathu Keshao, wherein Krishna Pooja was performed and slogans raised against Christian missionaries and also speeches delivered by Premchand Virsingh against them.
Narsingh Anthony and two others.	The school is about 40 years' old and there were no complaints against it in the past. But since 1954 April there were complaints that students are converted to Christianity. It is submitted that these complaints are made by those people whose services were terminated because of their unsatisfactory work. There are two Muslims and two Hindus teachers in the school.
	A meeting was held under the auspices of Hindu Mahasabha on the 12th August 1954 in the house of one Nathu Kesheo, wherein Krishna Pooja was performed and slogans raised against Christians. A speech was also delivered by Premchand Virsingh against Christians.

DEDTALAI

The 13th August 1954.

Attendance—About 100.

Villages represented—About 5.

Dara Patel Korku : A Korku does not like to become a Christain because he has to spend about Rs. 75 for going back to his Korku religion.

Patel of Lohari : One Buda Korku, a young man of 25, was converted. He has his wife, mother and two children. He was converted two years ago. Americans come to villages and preach their religion. American ladies also come. This is going on since the last two years. Formerly they came but not so often and in such large numbers. Buda's house caught fire after about 4 months of his conversion. It was Falgun month, at about 8 p. m. Two more houses adjoining his also caught fire. Buda did not ask for any help. We tried to help and could save the adjoining houses. Had Buda asked for any help, we would have rendered it. Buda does not say that his house was burnt by Hindus. He said in the presence of all that it caught fire by accident of a chimney. He has reconstructed it. Besides prachar, there is also distribution of medicine, which is sometimes one by a lady from Dawali.

Pannu, son of Benjamin, Pracharak : I am a Christian by birth. I get Rs. 87 as my total emoluments. I have a circle of about 80 villages. I have got a harmonium. I gather crowd by singing on it. Several times people do not crowd and I go away. This is about 50 per cent times. We do not say anything about dress, food, etc. I prescribe a certain period before giving baptism and find out whether he is a fit person for baptism. One person from Dawali village was given baptism by me in Sajani because there is water in Sajani and he had his relations in that village. We ask them to give up idolatry. I was formerly working in Korku Central India Mission. I am educated up to 6th class in mission school at Achalpur. I was taken up as teacher in Mission school thereafter. That was my training period. I was not given any pay there, but only food and cloth. I got training in Bible school at Raipur on Rs. 8. I was there for one year. The promotions depend upon education and work. This is decided by committee. I will do the work even if I do not get pay.

Buda was baptised in January 1954. In April 1954 dirty water (gobar-cowdung) was thrown on me when after my public meeting I was having a private meeting. In that meeting there was Mr. Grubb and one American lady. We did not protest against that. The villagers wanted our magic lantern. Since we did not give that, they threw cowdung on us. Buda was not baptised when his house was set on fire. Had it been done after his baptism, the Christian Mandali would have given him funds for reconstruction of his house. He expected some help from the Mandali, but we refused to give it. Because in that case people would have inferred that he was given money to become Christian. I had asked him to apply to the Mandali, but he did not. Fifteen conversions at Paratwada side and one this side have been made by me. I receive my pay from Achalpur mission. I am not satisfied with the progress made by me in my work of conversion. People do not hear me now properly, but I hope they will do so in course of time. I have never given any money to anybody.

There are no complaints against Government officers either by Christians or non-Christians.

KANAPUR

The 13th August 1954.

Dashrath Patel : Converted in 1902 when he was 12. He narrated his story of conversion: "I was originally a Pawar (Kunbi). I had my cultivation in Khandesh. Police constables harassed my brother when the bullocks he had purchased out of taccavi loan were eaten away by a tiger. We approached Jagannath, E. A. C., through Dr. Benjamin. My elder brother was outcasted by my relatives. After some days my uncle and his wife came to take us away. My elder brother asked them to take the eldest brother in their fold, otherwise he would not go back to them. My uncle and his wife did not agree to this. I was in a mission orphanage and being brought up there, became a Christian in the circumstances mentioned above. Whenever there was nobody available for any work, I was sent by the mission. In 1918 there was influenza epidemic, and nobody was prepared to bury or burn the dead bodies. I helped a lot at that time. I left mission work in 1921 when my relations with S. L. Mathews were not satisfactory. Here there is Methodist Mission. I am Pastor here. We do not do anything else outside the Church. There are 16 houses and 140 persons belonging to Christianity here. Formerly there were about 400. The Christians are mostly from Korkus and Harijans. A Korku has to spend about Rs. 400 to go back to his religion. No missionary objected to my becoming a member of the Congress".

A janpad member said that there was no Prachar and no conversion in Kanapur.

BURHANPUR

The 13th August 1954.

(MEETING WITH OFFICIALS)

There is no complaint either against missionaries or by missionaries. In reply to the chairman, the Headmistress, Government Girls' School, said that prayers have more effect than medicine in illnesses. This was her own experience. Government doctors expressed that it was impossible to advise patients or run such services in public institutions, as they would create conflicts among different religions.

The Headmistress (Christian) went on to say that there was very little Christian population in Burhanpur. She was asked explanation by Government and public meetings were held in protest against her for her introducing a book in which simply the name of 'church' was mentioned. She produced an anonymous letter written to threaten her life. Her father was converted during the famine when he was at Narsinghpur station. When he went to Seoni and saw some missionaries, he was offered a Brahmin convert girl in marriage. She belongs to the Original Sectional Church of Scotland, the only one of its kind in India, at Seoni.

The 14th August 1954.

(TOWN HALL MEETING).

Chairman introduced the members to the audience

Dashrath Patil: So far as I know, there is no case if religious Prachar in Khaknar market after 1935. Christianity does not allow use of liquor.

Shri Prafullachandra: When a man wants to give up Christian religion, he is not allowed to do so by D. Patel. He is an influential man and, therefore, helps Christian institutions out of Janapada funds. He has his fingers on the next election and, therefore he wants that Christians and Muslims should be increased in number. Officers co-operate with D. Patel and suppress evidence against Christian activities. The Committee's visit was not given wide publicity, particularly those persons, who were mostly concerned with the activities of Christians, were not informed.

Shri Dikshit, M. P.: The complaints of conversion against Dashrath Patel are all false. (This statement is supported by another Congressman).

(A difficulty was expressed in giving evidence of those persons, who were given money attraction, etc. So far history shows that it is not possible to record any evidence of change of religion from the people who are converted.)

Shri Prafullachandra : If Government proposes to render help to R. S. S. and such other Hindu organisations, they are prepared to volunteer their services. Are there no villages and poor people in foreign countries to serve? Why should the foreigners turn their attention to India for such service? Obviously they want to foster anti-national spirit in this country.

KHANDWA

The 14th August 1954.

Shri Tiwari: The number of foreign missionaries, their schools and hospitals has increased since 1947. There are two Churches in Khandwa—(1) Methodists, and (2) R. C. Mission. I am speaking only about the R. C. Mission. They spend about Rs. 500 to Rs. 1,000 per day in this district. People are surprised that they are spending so much amount in this district. Naturally, therefore, they think that there must be some object. There was a complaint from Balahi boys that their names are written as Christians in schools. Activities of missionaries are creating ill-feelings among the people. We feel that they are creating a political organisation on a large scale in this district. Some statistics collected by me show that conversions after 1947 are on a large scale. When a boy goes to school, he is given attraction for the school and after that his parents are asked to take away the child. When the child refuses to leave the school, he is kept in the school, but he is given a Christian name. I had made a complaint in this regard and an enquiry was held by the Deputy Commissioner. I was not allowed to be present in the enquiry for political reasons. Government call themselves secular, but they help some communal organisations and condemn others. There are about 19 names of boys (list given attached)—(1) who have been brought up, fed and taken to school and afterwards their parents asked to take away or become Christians, (2) who were converted by changing of schools, and (3) against whose name the word 'Balahi' was removed though the boys are Balahis. An entry is generally made as 'Balahi Christian'. Parents of these

boys are Hindus. These children are all minors. The list prepared by the A. D. I. S. of such cases is very long. We are afraid that there may be some trouble as a result of the missionary activities and law and order may be in danger. The reason for this is that paid servants are employed by missionaries as Pracharaks. These Pracharaks are not sufficiently educated, and naturally in their Prachar they create ill-feelings among the different castes and religions. They emphasise that our Government cannot remove poverty unless we take help from foreigners. This attracts the illiterate, but those who are educated, feel sad for it and are annoyed.

There is a hospital in Dawali with one doctor and two nurses. They compel a patient to pray Jesus Christ and on recovery, ask him to tank him. They stress the point that Christ has improved him, America has sent money and medicine and that is why he could improve. I do not understand why doctors, who believe in science, should attach so much importance to religion. (A pamphlet read out showing how portion of it can be utilised by foreigners for propaganda against India attached). There will be no law and order if this state of affairs continues. The pamphlet is issued by head of Nimar District S. V. D. Catholic Church. The pamphlet is meant for foreign countries to collect money, create hatred against India, and show them the importance of Church in India. In the pamphlet it is stated "Dirty, because his masters took delight in his filth". "Wife is regarded by a Balahi as his property and sold like that". Who are the masters? I should like to know. The missionaries take the oath of celibacy, poverty and austerity, but they do not follow any of it. Babulal Balahi is a 4th year student of B.A. and the method quoted above for conversion of students has been observed in his case.

Babulal : Age 22, student of Nilkanth College, in B.A. I was sent from Mission School to Mhow. My name was changed in matriculation form. I protested against it. They made it Babulal Waltar. When I went to college, I changed it to Hindu name. When the local missionaries found that I had given up my religion, they gave me some allurments of service. They also tried to trouble me by lodging a report to local police under section 448 though a local pleader. But they could not prove it. When there is personal jealousy, how can a missionary be called a saint and that he is doing good things for his religion? The Missions do not want that Balahis should prosper, because they have made it a rule that Balahi boys should be educated only up to the 7th class. When I was in mission school, my parents used to pay in kind (grain) to the mission. Now my parents are financing my education. The pamphlets read out by Tiwari are published to make propaganda in foreign countries and you can well imagine what their treatment towards us may be. One man, Bansilal Balahi from Sirpur, was harassed by missions. Father Leon kicked one Balahi in my presence.

Indramani Mishra, Secretary, Nimar Jilha Sewa Samiti : Christian institutions are meant for charity. Therefore, there should be no discrimination in that. Why only Christian boys are given freeships? From my personal knowledge I can say that there is debauchry in missions. I was freely mixing with them, but when they found that their secrets were coming to my knowledge, an order was issued by the mission against Christians that they should not freely mix with me and a penalty of Rs. 101 was meant for defaulter. Anokhilal's three-year son was taken by me to mission. I was told that the father of the child should give an agreement that he would become Christian. There is a commission per convert and pay for pracharaks. These

commission agents create quarrels and try to settle them where they exist. They also create quarrels in Balahis houses among women, they separate the girls from their families and bring them to mission and show them allurements of teachership, etc. Then the girls refuse to go to their husbands. The husband is given about Rs. 200 by the mission, in settlement. Teju Balahi refused to take even gold equal in weight of the wife. The girls are sent to distant places deliberately. In one case where a girl's mother had come to take her away, the missionaries did not like that and they did not allow her even to cook food in the verandah because she was a Balahi. They take only young girls and boys and show them allurements. I am from Kanpur, U. P. Order prohibiting Christian to freely mix with me is issued by Father Jungblut. There are several cases which I can report in writing if I get time. Balahis keep on changing their religion frequently for money. A Balahi had settled the marriage of his daughter with a boy who was not a Christian. The Father threatened him. When the Balahi did not agree to break the negotiations, Fr. Yangblood went to his place with camera and other things and asked him for Rs. 51, otherwise he threatened him that the matter would be reported to the police. Teachers in mission schools are not sufficiently educated and they get promotion on the results of conversions made by them. I request an enquiry into the general complaints and also in my complaint about the orders issued to Christians prohibiting them to freely mix with me. There are several Balahis who have given me in writing that though their names are recorded as Christians in Christian registers, they are Hindus and if they are not required to spend anything they are prepared to come to the court and say that they are Hindus. It is not possible to give an exact number of Balahi conversions, but church registers and municipal registers, when compared, will throw light on the number of such cases. I have stated all these things against the R. C. Mission.

Rev. R. V. Nath : I am a priest here. Mangilal Seth of Tabhi was informed by me in my conversation once that our religion says that those who are down-trodden should be rendered assistance and facilities for their betterment. I have a sympathy for the Balahi, because he is treated even worse than a dog, by the Hindus. The Balahis are oppressed people and therefore the statement made in the pamphlet read out by Tiwari is correct. I want to raise the standard of Balahis and to bring it to my level. No money is received by the Methodists Church here for local work from foreign countries. Babulal's father was and is a Christian of my mission. Swami Dharmatirtha Maharaj has recently become a Christian. Even public wells are not open to Balahis. In Jaswadi one old Christian informed people that the Hindus had compelled him to give up Christianity. We do not have any castes in our mission. It is a habit with Balahis to change their religion. My grandfather was converted. I do not think by change of religion, we lose our culture also. I am here since the last three years and I preach to all castes. The condition regarding wells is just the same as it was before 10 years. When I tell the Balahis that they are treated worse than dogs by Hindus, they want to be equal to others and this may cause hatred in their minds against non-Balahis. Population of Methodists in Nimar is about 5000. About 300 were converted, out of whom 150 are outsiders. Converted Balahis remain in their Hindu families. All Balahi marriages are performed in non-Christian manner. In many cases a Balahi girl, who marries a Christian boy, remains a Balahi. We want them to have a Christian marriage, but they don't, we recognise a Balahi and Christian marriage.

From 1897 Balahis began getting converted. Many of the Balahis have started calling themselves Christians. (Agrees to give a list of villages where public wells are not open to Balahis.)

Mrs. Prasad : I am a Protestant Christian. My husband is A.D.I.S. I was a teacher in Balahis school. Before taking up the appointment, I had informed them that being Protestant, I would not take part in mission activities. I have not seen a single Balahi using nala water for drinking purposes, in times of water scarcity, I had written to the municipal authorities and they used to send water trucks. There is no untouchability in the Balahis school. Many caste boys are there and they mix freely with Balahi boys. I could not understand why there were two names of Balahis in the school register, because there is no caste in us. I taught social songs. Father used to do preaching in the school outside school hours. I objected to their doing so in school hours and reported the matter to Bishop. Thus we were not on good terms. I know of an Indian Father who felt shy of saying that he was an Indian. No flag was hoisted on the 26th January on the school building and I had to ask for it. Father did not cooperate in the 26th January function. I left the school on 19th April. I understand that the song 'Jay Jagdish Hare' which I had taught, has been ordered to be stopped since I left the school. One Gangaram was sent for training. He had shaved his head clean. He was asked not to attend the school for two months till there were hair on his head. Mukund Nicholas was in primary school from Ganeshtalai. He said that when he was admitted to the hostel, he was given the name of Nicholas. There were 38 Balahis out of 131 total in the hostel. The no. of Balahi and non-Balahi students in primary division was half and half.

Shri C. D. Meghshyam, President, Nimar Harijan Sewak Sangh : Missionaries spread rivalry and jealousy against the Sangh for the work they are doing. Though there is a church in the Civil Lines, missionaries have constructed another church within the last two or three years in about half a mile distance from their former church. They have a special school, special hostel and a special well to which all Balahis have contributed. But they say it is their well. I am speaking only of Roman Catholics. We accept the position regarding wells as suggested by Shri Nath. He should have been glad to see our work, but they are not doing so. In Sirpur names of several Balahis were taken as Christians. They resented against it. I agreed to send their representation, but as you were to come here, some underground current went on and they refused to sign the application. They exploit in the name of religion. Education and hospital are their main channels and therefore these institutions have exploited the Hindus. After 1947 missionary activities have developed. One Mr. Rathod has come here from Surat very recently to establish another mission. There are two centres in the Harsud taluk, which, but for the weather, would have given an idea of the exploiting work going on there. During our work we have found that the nuns generally visit backward localities and render help, register the name of a child as a Christian, and after some days they say that the child is a Christian. It has no significance, but due to ignorance the child is treated as a Christian.

Shri R. K. Mandloi : Roman Catholic missionaries and other foreign missionaries have money, vehicles, etc. A man is called Peter, son of Dagdu and this leads to conversion after some years. I have seen Christians worshipping 'Matapuja'. So far they were using power for conversion, and now they are using money for the purpose. I have discussed with the R. C.

missionaries and know that they use false names and create anti-national feelings among the persons who are obliged by them. Even police and other Government, officers help missionaries because missionaries have money for this. In Sirpur in Harsud tahsil, one Hanuman temple of Balahis was not allowed to be constructed by missionaries by the use of power and money. There are very few conversions of Brahmins and Banias. But hundreds ave been converted in Balahis, Gonds and Korkus. Efforts are made by foreign missionaries to raise a general anti-national trend in the country.

Rev. Nath : We have no foreign missionaries now in our mission. We receive help from abroad for evangelistic and educational activities.

Fulchand Balahi : I am a shahar (city) kotwar of Khandwa. My son used to go to R. C. Church School along with other boys though I did not send him. He passed his primary examination. I was not asked for any fees till then by anybody. He was enrolled by Father Jungblut in Fisher School without my knowledge or consent. After one month I was asked for fees. The Father comes when a child is born, and he sprinkles water on the chilid and calls it blessings of Jesus Christ. They have constructed a temple of Mary Amma in Khandwa.

Shri R. K. Mandloi : The anti-national activities of missionaries may be said to be (1) they do not teach social songs, (2) do not like to see the national flag hoisted and other indirect means. How can poor Indian Christians run institutions which spend lakhs of rupees ? I feel that they are working with a view to create an aggressive anti-national minority and for this purpose they receive funds from foreign Government. The money may be private, but it does not come without the consent or knowledge of the Government concerned

R. C. MISSION SCHOOL

In some classes there are pictures and idols of Jesus Christ on Cross. The register was said to be not in the prescribed form.

Babulal was educated in this school and he was sent to Ranchi. When he failed there, he came and fell at the feet of Father. Babulal says 'I do not know when my parents were baptised. They were not Christians'. (His grandfather's and grandmother's names have been shown as Christian in the sheet shown in the school).

(There was a scuffle and exchange of hot words between Shri Tiwari and one Mission servant.)

PANDHANA

Botanlal : The missionaries say "you are not getting anything in Hindu religion. We give you free food, cloth, etc.". They also give allurement of money. They visit my village sometimes once a week, sometimes once a month, and so on. I am a labourer in Nihalwadi. I get 12 annas to Re. 1 per day.

Amarsingh Darbar of Nihalwadi : There is a Roman Catholic Mission at Aolia. I am brother of patel. Nihalwadi is three miles from Aolia. Fathers come there for Prachar. Allurement is shown to poor people. Harijans are told that Hindus hate them. In schools, jerseys and sweets are distributed.

Children leave other schools and go to mission schools because they have got better allurement. One Fatya had become a Christian because his wife compelled him to do so. Balahis (Harijans) change their religion for monetary help. But they observe all festivals of Hindu religion. When the wife of a Balahi leaves him, he requires Rs. 400 to get another wife. Therefore, he prefers to become a Christian and have another wife than to spend Rs. 400, which he generally does not possess. They are very backward. They do not get food and cloth. Therefore, they become Christian when they get allurement. There are two churches in Pandhana.

Narangilal Jain : There is a church of Catholics here. There is no discrimination between Balahis and other caste Hindus. Allurement of sweets is given to children. One Madrasi Father used to abuse Mahadeo, a Hindu God. I had a discussion on this point with one Christian. Missionaries also hold a camp in one of the Kumar's fields. Ladies also come here. I understand no camp has been held here this year. They give allurement of money and service. Some are appointed teachers. But they do not do any teaching. They do preaching. Magic lantern slides were shown in Pandhana in which (Harijans) were present. A dying man was shown, who was not rendered any help, and Hindus and other non-Christians hated him. Then one Christian missionary with a cross came and he embraced that dying man. Mission motor also comes to Bilhar. They love children though the children don't want them. Names are changed in schools, such as Ramcharan is changed to Nicholas, etc. Nobody comes to examine the names in detail. So also in medicine. When any forms are to be filled or electors to be held, these people put up those Christian names. The result is that a man is compelled to become a Christian. In Sirpur one Sunday, a Father collected all people for prayers and gave them bread. In the prayer the boys have to kneel down and they are given bread saying that jesus Christ has given them bread. One boy, who could not kneel down properly, because of pain in his knees, was kicked by the Father. I have read this in Nagpur Times. If they continue to create dissatisfaction in the minds of the people, this is likely to result in unrest. We should ask the doctors to practise here, but not make propaganda of their religion. In January, they have done like this.

Thomas Charles of Guradia : An agriculturist. Poverty has compelled Balahis to become Christian. It is about 50 to 60 years since the Roman Catholics have come. Fathers have given money and loved children. This has resulted in conversions. Before five to six years a chamar and bhil was allowed to enter the temples in Onkarmandhata. Christians are supposed to be (Nich) now caste here. Christianity is a religion of Issamasih. I have studies up to 5th I am the only Christian in Guradia.

Sukhlal : The committee's visit has not been widely publicised in this place. If we get time, we will send in writing to the committee. The information given about Onkarmandhata temple is false. (One Nana supports it).

Batilal (Marcus) of Indore : Now I live in Khandwa and I am a Pracharak since about two to three years. I was appointed Pracharak by the Indore Bishop (R. C. Church). I was a sinner at one time and Government was not successful in making me give up my habits. But I was impressed by the advice of missionaries. They have opened hospitals and

schools. I was sentenced to imprisonment three or four times for theft. I met Dr. Grant, Father Bokaro. I was 17 when I was converted. Balahis are not treated well by the Hindus. R. S. S. people say that Christians will be driven out and their properties will be confiscated. This is likely to lead to quarrels and unrest. Deokaran, M. L. A., and Rajaram said in a meeting that Christians will be driven out and all Balahi Christians will be reconverted to Hinduism. Christians will not be helped by Government. Mr. Tiwari and Chhatrasingh say this. Foreign missionaries have done a lot of service for this country and have taught many leaders. When the times have changed, why they should be driven out? I am working as Pracharak since last three years. I have converted only one man, one Prem Singh of Nainital (Pahadi). He was baptised in U. P. When a man willingly says that he wants to become a Christian, he is told the teaching of religion by the Pracharak and then Father baptises him after satisfying that he really wants to be converted by conviction, and that he knows that Christian religion is better than Hindu religion. He is given baptism and made a member of the mandli. Then he has to go to church and has to obey the rules of society. If he disobeys the rules of society, then he is boycotted. He is considered to be dharmadrohi. I get Rs. 50 per mensem. My wife is a teacher.

Babulal: Singh is attached to Chatri names. That is not present in his name. When Arya Samaj started shuddhi movement, he became a member of the Arya Samaj.

Sukharam, Secretary, Arya Samaj: Narsingh, Pracharak of the Mission, gives out some ins and outs of the mission and, therefore, he was chased by this man. When the services of the Pracharak could not be terminated, bribe was given to one Mayaram to speak against Narsingh. Mayaram told this to the Father, but later he repented and went to Narsingh and told him that he was prepared to confess to the Father with Narsingh. This man has given bribe to the signatories of the letter in which charges have been made against M. L. As. In Chhota Sirpur this teacher distributed milk and milk powder and created a sort of rebellion in the different castes of Hindus. I am afraid that in future there will be some discontent and unrest among the different castes as a result of the Prachar of missions.

One gentleman: A man is first converted and then given money. There are several cases of Balahis, who have not been given money, because they were not agreeable to be converted. No threat has been given to him. Can these Pracharakas preach if the foreign missionaries go away. There should be no help and activities by foreign missionaries.

Kunia, son of Jetu Balahi: There is a church, schools, boarding and a hospital in Aolia. The institutions are for all. Preachers live in Aolia. Some five to six months back I gave 'Mannat' of my son to Mata. My son is about 16 years of age and is learning in the school in third class. When the Christians learnt of the 'mannat' they approached me at the temple. Christians said 'why did you bring our boarding boy to the devil?' I said 'It is my religion and I will act according to it.' He was learning in the school. Books were given by the Father. No fees were charged. There is no Government school there. My son went to the school along with other neighbouring boys. I go to Mandhata and there is no restriction of any sort in temples and also wells.

Bhairam Kunbi of Aolia : I used to pray Hanuman and Shankar in front of the church, where their idols are. While I was ringing the bell after puja, the father, who is a Patel, said that I should not ring the bell, because it makes noise in his bungalow. The temple is very old. The church is only about 40 to 50 years old. The church bell rings thrice a day. We have not taken any objection.

Father Jungblutt : Love can be understood by all. Missionaries work by love. I love for Snehsanskar. I am working for many years. I have used no force on anybody. There is no complaint against me so far. In regard to complaints of the girl not marrying willingly the reason is that the girl herself does not wish to marry because she is 12 and the boy is 13. Now the girl says that she was a minor when she was married, but now she is major and, therefore, she says whatever may be the case, she shall not marry the boy, whether a Christian or a non-Christian. Now it is about 2 months that arrangement was made that Fatiya should give up the girl and he should pay Rs. 240 by way of compensation. I tried to do my best to give the rupees, but no fine was imposed. Love attracts the minds of men. When they ask our religion, we tell them our religion. Those who do not work well, have been terminated. One of my compounders was caught in theft. We could not catch him in stealing, but I could detect his stealing. At Sirso I had gone to Madhu Patel. One man came to me saying that my medicine had not given him any good result. I had not given him medicine. He informed me that my compounder had given the medicine and had charged Rs. 4, whereas the price was only Rs. 2. I asked him to come to the hospital to give evidence. I went away from the hospital just to see the reaction. When I returned after some time, I found there was a quarrel. I paid the excess recovered to the man. I warned the compounder that if he was found again he would be punished. Thereupon he threw the keys at me, but I gave him about a fortnight's time to think over. I gave him his pay. He turned out a propagandist against me and wanted to burn me once by using petrol. All the persons turned out of service from the Mission do not necessarily go against us. Three to four out of 10 are doing this. Infant baptism takes place among Catholics. In giving Ashish (blessings) we keep our hands on the forehead of the child and give blessings. "May Jesus bless you". We baptise the children if parents ask for it. We visit all houses. If the husband and the wife are of different religion, we are generally called and baptism takes place. We issue certificates in Christian names if they like it. My area is Khandwa proper and surrounding villages. We run three hospitals and about 20 village schools round about Khandwa. There are two Pracharaks for Khandwa proper and about 19 for outside, and one teacher for every school. A teacher generally does preaching work also. When I found that in surrounding village schools there were no proper books, no teachers working, I gave them books, and teachers were trained, but boys did not turn up. I had printed a pamphlet giving the course. I approached the villagers, I was told that they were poor and could not afford. The boys also used to look after cattle and children in the house. I found that they were reluctant and negligent. I agreed to keep the school at times when the boys were free. One Karia, Harijan master, did not get service because he was Harijan. He could get another appointment through the good offices of local officers. He went on from place to place. This story is of Japāpada school. He is given bad treatment because he is a Harijan. I do not think that a boy or girl becomes Christian merely by

being given that name. In all cases parents are told about baptism and giving of Christian names. Usually it is either one party or both the parties want Christian names to be given. The mission is self-sufficient financially. We get a certain amount from the mission and we supplement the amount by writing to friends abroad. It is about one-third of what we need. For the teachers' salaries only, we get about Rs. 1,200. My friends are in Holland, but I have friends also in England, France, Germany, etc. Usually we write private letters and also news letters. Once a year I write to all. I write to them what I am doing here and what we need. I write the truth as far as I know and as far as am sure of it, and write as much good about this country as I can. Last year I gave the bright side. I appreciated the Constitution very much. Next point was India is driving the Communist out. Vinoba Bhave's name has been taken and his opinion is given. The great project (Kosi Dam) is also given. India is fighting against untouchability. We should join hands without distinction of caste and creed. I am still watching for the moment when a rich and a high caste man goes to jail and I think such time will come. In Khandwa, there are no signs of untouchability to my knowledge. But the real untouchability is in villages. Our object of going to villages is to bring love to those people who have never experienced what love is. We want more help from abroad. Our primary object is to make people happy. I think we have special mission of Christ. The object of conversion is to make it easier to give His grace. This is our faith. Conversion of caste-people has been tried and there was much talk of it. But it is extremely hard. The higher class people do not want that because they are quite well off. I agree, Sir, that baptism is not the only test of man's getting grace from God. We try to make, through generation, a better man or Balahis. We do not say that ours is the only path for going to salvation.

Sings a song "Hamara Pyara Hindustan". Mahatmaji had great regard for Jesus Christ.

BAI.AHI AWAR

The 16th August 1954.

Chairman explained the object of the Committee and introduced the members :

Raichand Nagda : I am President of the Nimar District Congress Committee. Since 1929, I have been a municipal member from this mohalla and for the last two years I have been the Vice-President of the municipal committee, Khandwa. My experience is that Balahis are approached by the Mission, because they are poor. All Balahis, being labourers are in economic distress. Missionaries take advantages of this and convert them. In this mohalla, a major portion of the land has been acquired by the missionaries from the British Government. Since they were not getting any land to live, the Balahis took the land from missionaries on the condition that they would become Christians. And they got the land only on this condition. If a person gives up his Christian religion on getting land, efforts are made by missionaries to take away the land from him. Secondly; in reply to Shri Nath's speech of yesterday, that moneylenders take advantage of the economic conditions of Balahis, I want to say that Government have passed laws and regulations restricting the activities of moneylenders and the debt conciliation

boards have helped the poor people a lot. Government also had the Usurious Loans Act to relieve the poor man from the burden of loan. The rights of minor boy are protected by Government. In the case of Balahis, why should the parents of a converted boy be also told to get converted. A man should be given full freedom to follow a religion of his choice, when he becomes a major. Otherwise it is a case of change of religion by force or allurement.

Narsinha : I am the son of a Pandit. I became a Christian willingly because of the circumstances in which my community was treated by other Community. Temples were not open to us. My conversion was not due to any allurement, fear or threat. So many of those who have become Christians have their caste as Balahi and religion Christian. Since 60 years missionaries have been working here. Why was there no agitation for so many years? Balahis are converted by love, love in hospital. When the Christian missionaries love us so much in the hospital, naturally we feel that there must be great love in their religion. Before two to four years, when I was in some village, my Harijan brothers used to go to missionaries for grain, which they used to get. It was not with the object of converting the people. This was because of true love. We are Indians by virtue of citizenship. We are afraid of the various statements published recently. I was converted before 15 years. All public temples are open here for everybody. I am a Pracharak.

Govind Harijan : The teacher was transferred to 25 villages because he tried to convert all poor Hindus. He gets commission for conversion and he also gives commission to those who become Christians.

Bhaggu Balahi (or Frederick) : I am a Christian teacher since the last 12 years. I have studied the teaching of Christian religion. Nobody can force or induce anybody to change his religion. We are advised by our superiors not to preach any religion. If we do so, how can we teach them their lessons? It is not an ordinary thing to convert people. Christians live like mirrors here and people can see their work, actions and manners. By looking in this mirror, I became a Christian. All my other kith and kin are Hindus. I got education and therefore I could see the light in Christianity. Therefore, I became a Christian. Why this agitation against missionaries was not started long ago? Was it because all Harijans were not affected? Many Harijans have got jobs today with the blessings of missions and, therefore so much agitations against missionaries have started. I think we must thank the foreign missionaries for what they have done for us. I get Rs. 55 p.m. as pay. I am a teacher in Bamangaon. I do not preach, but I do teaching. I am 27 years of age. I am educated up to V class and teach II and III classes with the permission of the Mission.

Marcus : Read out a letter in which it was stated that Deokaran, M.L.A., makes speeches against Christians. Another letter was also read in which it was stated that Bible was condemned. Chattarsingh Tiwari and others made provocative speeches against missionaries. This was with a view to win election. I live in Chhota Awar.

Laxman Anthony : I am Pracharak since the last 25 years. The condition of Balahis was very bad then. Fathers obliged them by giving free education. We go to individual houses and if the Fathers say, we give baptism; otherwise, we do not. Helpless people are given free medicine worth Re. 1 to Rs. 50. During famine, foodgrains were distributed by the Mission. Missionaries have helped voluntarily and not forcibly. There is no force. People themselves go to the missionaries. I have made prachar in 8 to 10 villages. I have converted

about 200 to 250 people. I get Rs. 50 per month. I distributed 3 maunds of foodgrains during control period. They used to purchase the foodgrains from bazar here.

Nagda : No person could purchase and sell or distribute foodgrains without licence during the control and famine period. Will the Deputy Commissioner be asked to say whether the missionaries had foodgrain licence?

Meghshyam, Pleader : I am a president of the Harijan Sewak Sangh. We have taken a plot and also pay scholarships for the benefit of Harijans. Missionaries look to us as their rivals. They say there is a loss of students reading in their own schools. They create a rift in the Harijans. Join Christian to Harijan as Harijan Christian. Harijan Sewak Sangh distributes books to students.

Shri Francis : After the issue of President's Order regarding Scheduled Castes, there was correspondence between the Regional Catholic Committee and the Prime Minister of India. The Prime Minister gave an authoritative decision which was later confirmed by the President's Order. It is only the political rights that the Harijan Christians will not be allowed to enjoy, but for all other purposes such as social, educational, etc., Christians who were formerly Harijans will be given the same treatment as Harijans.

Father : We have not given books at all, except to those in the boarding. Others have to buy their own books, whether Christians or non-Christians.

Bhagwan, son of China : I am a Harijan. When I was learning in the school, and used to go to Matapuja or other puja, I was told that this is *saitan*, don't go to *saitan*. They used to come to our houses and used to take us to churches with force and also used to praise America. There was a photo of a Hindu God in my house. Petros came to my house. The people who came with him and Petros himself asked me to remove the photo and said that it was a photo of *saitan*. Milk is distributed every week to children.

Kania Madhao, Balahi : There was some Father who expired. I do not know his name. He used to treat us very well. All that the Christian teachers have said is false. My grandson expired four months back. That time Narsing master gave a lecture in my absence in my house. I protested. Narsing master has sent this tin (of milk powder) by way of allurement to me.

Sukharam Arya : Secretary of the local Arya Samaj. I am a chamar by caste. Madilal and Narsing, masters, are known to me. Narsing, master, lives in Sahda. Madilal said that his parents were in Indore and that he was converted by fraud. He was married to a Christian girl. His wife said that he used to come to the Sainaj. He asked me to take out a procession, etc. He said he did not know the Christian religion, but he got money and his wife by becoming a Christian. He expressed his willingness to return to the Hindu religion. Therefore all that said by Babulal is bogus. Narsing, master, said 'There is izzat in Christian religion. He gets a chair to sit.' I am a Sidhantashastri and I do religious preachings in the house of caste people. Narsingh, master, himself said that I should go to the priest and argue for him so that he may not lose service.

Madhao, son of Sobharam Balahi : Even now if a man goes to shave his head clean, Christians come in the way.

Chhagan Alwis Balahi: Balahis are poor, we got converted, because we were not given good treatment in the Hindu Samaj. We read books and understood the religion through priests, etc. Our religion says that we should not give false statements and should pardon even the enemy. Our religion says, whether anybody listens or not, we should move from house to house. I am not a pracharak or a teacher. I am a person from Betaoh village. We are residents of India and we will take our rights of citizenship. Congress leaders passify ordinary people. In Bedaoo their brothers of Bhandarwal (names Narendrakumar and Benimadho Singh) who promised help from Government. They started very well. They said Government is for all and if you want we will write an application and give money. We told them that the well should not be constructed during the rainy season. Then they asked the caste of the people, and when they came to know that we were Balahi Christians, they said that Government would not help Christians. They said that if the whole mohalla became Hindu, they would get the well. Villagers said that some will remain Christians and others will be Hindus. They said that if all the people became Hindus, they will get the well, otherwise Christians do not need water.

Meghasyam, Pleader: Some people from the Harijan Sewak Sangh had gone there. Our condition for grant was Shramdan. Villagers said that Chhagan was a paid servant. How and why he came here today when he does not belong to Khandwa?

Mayaram George: A school master in Beram. Whatever has been said by Chhagan Alwaris is all correct. Benimadho of Jasmandi and Narendrakumar did say like this. They said that they were members of Harijan Sewak Sangh from Nagpur. I was told that Government had authorised them to help Harijans, but not Christians.

HARSUD

The 17th August 1954.

At the outset the chairman explained the purpose with which the committee was set up.

Mission institutions exist at Sirpur, Deoli, Roshani and Dongalia, Deoli and Roshani are purely scheduled tribes areas, i.e., Korkus.

Mishrilal Sand: In my inspection tour of local body school at Mul, I found that names of two boys were written as Christian. There was change in their names and religion without the consent of their parents. The parents were never asked about it. The missions work in such places only where the tribals live and are very poor. There are various ways in which allurement is shown by the missionaries, such as giving the boys a life in their cars, distributing sweets, etc. There was quarrel in Sirpur over their activities. I have not seen them using force anywhere, but I feel that their activities are likely to involve 'Sam, Dam, Dand and Bhed' (request bride, punishment and division) policy. I had to warn them in Roshani. Parents of those children whose names were recorded as Christians, were not Christians. There is a school and a small hospital at Roshani. There was a teacher and some 10 to 15 missionaries. Children in the school are given religious education. I do not know whether religious propaganda is made in the bazar. There were about 40 to 50 students in the Janapad school and 25 to 30 in the mission school. The instance of giving Christian

names given earlier is of 2nd and 3rd class. Korkus are treated as Hindus. They observe one Bada Deo and they go to all Hindu temples and observe social and religious customs like Hindus. They are not treated as untouchables. There is no particular work of Tribal Welfare Department in this place.

Chavan, Chairman, Janpad : I support Shri Mishrilalji's statement. Whatever he has said is true.

Ratanlal Pathak : I live in Kundai. There is a road from Mozes to Karagaon. Christians did not discontinue playing football, though there was some trouble on that account. All stones with red colour were thrown away and the missionaries took objection to burning of Holi and called one Tulsiram and threatened him. No permission has been given for Mahavir Mela. Strings of tent of a Government officer were cut out. The matter was reported to police. Hindus want to construct a Hanuman temple, but the Christians say that it would be near the church. The patel is a Christian and therefore he does not give any land for the temple. The father in the village is the patel as if by hereditary right.

Shri Tiwari, M. P. : I was president of the Congress Committee. I had visited the place some time back. There are half Christians and half Hindus. All had to participate in Christian religious functions and festivals because the patel was a Christian. Hindu festivals were not observed as they were not allowed to be observed by the patel. After 1947 one man came to me and said that permission should be given to Hindus there to burn Holi. I told the people that it was their religious right and there was no restriction on the burning of Holi and everybody is free to follow his own religion. Boys from other place went there and burnt their Holi. Father Austin told me that I was creating quarrels. I told him that all should have equal freedom of religion. He told me that the village was established by him. The people feel that when there is no Hanuman temple, there is no 'rati and barkat' (peace and prosperity) in the village. They wanted to construct a Hanuman temple. Pathakji asked for a plot 200 steps away from the church which was refused. Some E. A. C. went there and a spot was selected for giving permission. But no progress has been made in the matter so far. There was some undue pressure from Christians and, therefore, this was not done. Recently I have read in one paper that a boy was kicked for not kneeling down for prayers. I do not know whether the boy was Christian or Non-Christian.

Mishrilalji : If one man in the family says that he has converted to Christianity, all the other members in the family are also taken to be automatically converted by the missionaries. They also show as many number of houses as the husband and wife living in the family, though all of them may be having a joint family. The Korkus are so very poor and backward that they do not known much of religion. They go for Satnaraiayn puja, Mahavir Jayanti and also go to church for prayers.

Fahter Jungblut denies the statement of Mishrilalji that the names of boys are written as Christian without the consent of their parents. Did Shri Mishrilalji ever ask the parents of the children?

Shri Mishrilalji : No.

Deokaran, M.L.A. (Harijan) : In Sirpur before two years the Father there did not allow the Harijans to put on thread round the mandap and palas leaves (toran) which has a religious significance in Hinduism.

Pathakhji : Laxminarayan has constructed a tapara on the spot selected for temple and therefore it is not possible to construct a temple there.

Deokaran : There are always complaints from Sirpur and I fear that the law and order there may be in danger.

Pathakji : One Bansi, son of Gopal master, was beaten by Father.

Father Jungblut : Bansi was not beaten, but his brother Kanhaiya was beaten because he was observed committing a theft. The case was compounded in the presence of so many persons, but even then a complaint was lodged and fine of Rs. 50 was paid. Those who want permission to build a temple can go and ask for permission and they will get it. We had applied at Mow that some churches should be allowed to be constructed at two to three places, because the distance was great. But it was refused. Then why should we give permission to these people for erecting a temple? The foundation has been done without permission. The permission has been refused because they want to erect the temple at a place which is likely to disturb law and order.

Shri Joshi Pleader, Harsud : Father of a church should not be a patel. No preference should be given to him in the selection of patel.

The chairman requested the people to solve the question of site for temple by making an amicable agreement.

Shri Tiwari, M. P. : A church has been constructed at Sirra is Khanda tahsil. The missionaries constructed one well but could not get water. They used to get it from other well in the village. But after some days, thorn fencing was put round the well and they were prevented from using the well water. The Father of the place came to me. I approached the Deputy Commissioner and solved his problem.

Rev. Nath : I find here that responsible people are not speaking in a responsible manner. They are speaking about things which they do not know and have not seen. They are telling hearsay things. If they speak like that, we feel very sad about the state of affairs. I have helped the gentleman for election. Congress has been given directive by Nehruji but unfortunately all the people sitting here are putting on white caps and are not paying heed to Nehruji's directive. Nobody without baptism can be treated as a Christian. This is our principal. And only that person who is baptised is treated as Christian and not the whole family.

Meghshyam, Pleader : We have not spoken anything against Panditji's directive. Will Mr. Nath say what we have done?

Shri Nath : Panditji has said that no Congressman should take part in the activities of the committee.

Father Jungblut : In regard to report of kicking a boy, etc., please do not believe in newspapers. The playground in Sirpur is not used for football now, but it is used for other games.

The chairman assured all present that only the evidence that will come before the committee, will be taken into consideration by them, and they will not be led away by newspaper reports. He thanked the audience and requested them to live in co-operation and in a peaceful manner.

PIPLOD

The 18th August 1954.

Attendance—About 50. Villages represented—Piplod, Karpur and Gaul.

Chairman introduced the members and explained the purpose of the committee.

Shri Joseph from Karpur: I am a Mukaddam, Rajgond by tribe. There are no complaints against missionaries. We have been helped by missionaries by imparting education, hospital facilities and money when we require them. Even during the rains they come when we call them. This is time for agriculture operations and we stand in need of loans. We have sent an application to Government, but there is no time for us to wait for our loan being sanctioned by Government and therefore if we approach the missionaries, they give us some 5 to 10 rupees. There are more Christians in my village than non-Christians. There is only one pracharak. There is school, church and hospital. The pracharak is only in charge of Karpur during the rainy season. During the open season, he is in charge of Talkheda (2 miles from Karpur) and Karpur. Boys from Chhirwas used to come to Karpur school. Now some teacher has gone there and the boys do not come to Karpur. The majority of residents is Balahis (Harijans). I am living there since the last 14 years. No new converts of adults. Only new borns are given baptisms. There is tribal school at Chhirwa, Bhutiani and one more. Now that there is a tribal welfare scheme school, the Korku boys do not come to Karpur. I have no troubles from anybody either non-Christian or Government officers.

Bernard: I am Rajgond, Christian by religion. I am a teacher. Missionaries obliged us and taught us love of all communities. They helped us a lot during the time of controls. They also saved us from the epidemic of cholera. We cannot forget their obligations. Human love has converted us to Christianity. Our religion teaches us love towards all and we love even non-Christians. The Missionaries are always prepared to help all Christians and non-Christians.

About a dozen Christians were present at the meeting.

Fakira (Francis): We have no troubles from Missionaries. I am Balahi. My parents were Christians. I am an agriculturist.

Rupchand Waghmare: I am a Chamar by caste of Barmar (Khandwa talhsil). I worked in Congress also. When I became the member of the local body, I tried to improve the dirty habits of these people. The main reason for conversion is the treatment meted out to us by caste Hindus. Though laws have been made, they have not yet given us good treatment. There is no arrangement for education. School teachers used to keep our boys in one corner. (अपनाते नहीं और बतांव ठीक नहीं करते). Therefore, Harijans get themselves converted. Fathers move among them. Prachar for Haripans is not well, in villages. Whatever is done, is done in the towns only. There is still caste distinction in villages. Harijans have to use nalah water and no Brahman goes to perform puja at their places. The families are very poor because they are not able to maintain themselves with what they get. Then how can they spend for education? We are very much lowered economically.

Father Jungblut: I had said that the incidence of untouchability is more in the village than in the town. People (Harijan) in Khandwa do not go to any hotels, except two (visited only by Harijans). Nobody else goes there. Harijans do not go to any other hotel and, therefore, there is no quarrel. In Pandhana a well has been constructed where all went. When a bhangi went, Balahi took objection. This is the state of affairs.

The Chairman thanked the audience.

DISTRICT YEOTMAL

Abstract of Applications received on Tour

The 10th October 1954.

Name of applicant (1)	Brief description of application (2)
Shri Udhao Pandurang Wankhede, Yeotmal.	The Missionaries tell the people that after conversion people would get employment, money, wife, etc., and pretend to be most pious. Shri Telmore a preacher molested the modesty of my wife but when a complaint was lodged, no action from any quarters was taken. On the other hand Shri Telmore informed me by letter that he molested the modesty not once but twice. I am prepared to give more evidence regarding the corruption of the missionaries.
Shri Sadashio Panduji Chawhan, Yeotmal.	Missionaries give all kinds of promises but when once a man is converted, they, instead of helping him, give all possible troubles. The applicant has given his own experience.
Independent Christian Laymen Association, Yeotmal.	Incident as happened on the 8th August 1950 under the Chairmanship of Dr. F. A. Puffer and published in the local "Nave Jag" dated the 3rd September 1950. The injustice and the illegal procedure adopted by Dr. Puffer was brought to the notice of the Home Board in America on the 10th October 1950 and 8th February 1951, but nothing happened. Independant Christian L. A. Yeotmal approached local Missionary authorities but the grievances were not redressed. Some other incidents are given to show how foreign missionaries dominate the Indian Christians and treat them as slaves. Foreign missionaries have lot of funds. Only favourite Christians are allowed to take advantage of the funds. The accounts are not shown to Indian Christians and they are not taken into confidence. Missionaries are

Names (if possible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
District Association, Yeotmal.	leading most luxurious life. The Americans desire that the Indian Christians should dance to their tunes. Unless foreign missionaries quit India, the situation will not improve. It is believed that 75 per cent of the funds are spent on their luxuries. When these missionaries quit India they should not be allowed to dispose of their property in India.
Rev. P. T. Gaikwad and 66 others, Yeotmal.	Missionary activities are on an increase during the last 5 to 6 years. According to the tour programme of the committee, it appears that many important villages are not visited. Missionaries have started their activities in the backward area. Some three or four years back, one missionary had taken photographs of Yeotmal town as well as of the surrounding villages from aeroplane and these were published in an American book. This action is against the interest of the country. On the 14th August 1954, one S. Kumar Christian missionary in the course of his speech said that Christians have to overpower the country. Missionaries get enormous amount from foreign courteris over which Government have no control or supervision. They give loans to the needy persons, medical help to the patients and oblige them and convert them. These activities are on large scale in Umari village. Information about the missionary activities is available from persons who are reconverted.
Shri A. S. Acquilla, retired Superintendent, Deputy Commissioner's Office, Yeotmal.	The Christians of Yeotmal submit that the missionaries have done most valuable services in different spheres in Yeotmal district, for the last 50 years during which period there was not a single complaint against the missionaries. The reason is that they have love and respect for other religions and there is never any occasion for any conflict. The Christians of the district are grateful for the services of the missionaries. Importance and significance of the three, colours of our national flag explained. Christian population in India is estimated to be 60. No one desires that others should interfere in their religion. Wars were fought

Names (if possible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
	on this issue. First Church in India was established 1,900 years ago and financial aid was sent from foreign countries as no support was expected from inside. No foreign missionaries have ever meddled in politics. Their main object is to spread Gospel.

RELEGAON

The 11th October 1954.

Shri Champatrao Laxmanrao Falke and fourteen others.	Missionaries copied the scheme of adult education and started night classes. In these classes they started Christian prayers also and offered Re. 1 per man and Re. 0-8-0 per woman to attract them. During Christmas they took out morning processions and held meetings in which they criticised Hindu religion and abused Hindu deities. Only illiterate and poor people are attracted in such meetings and after enquiring their difficulties, they are given allurement and are converted afterwards. A Christian always tries to preach his own religion in whatever walk of life he may be.
Vithal Balkrishna Onkar, Primary school teacher, Relegaon.	A threat of terminating my services by influencing the Chief Executive Officer (Shri Subhadar) was given to me by Shri Nathar, a missionary preacher, for asking a simple question to one of the converts.

WANI

The 13th October 1954.

Shri Vishwanath Udhao Thengle, Manager, Winkar Co-operative Society, Wani.	I embraced Christianity because of my unemployment and poverty. After conversion I got service due to the help of missionaries. I am non-matric.
Shri Sitaram Karnu Nagrale, Wani.	I was given the temptation of giving fallowed land at Punwat on conversion to Christianity by payment of Rs. 100. I became Christian last year and paid the amount of Rs. 100 but the land is not given to me.

Names (if possible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri Nagorao Pouchu Yemurle of Niijai, taluk Wani.	On the occasion of Mahashivaratri Shri Marx Titre came to mouja Niljai and asked me and my two co-workers to go to Tarora for playing music to honour his officer who was to visit that place. But on reaching there, there was nothing of the kind and in the evening we were persuaded to attend a meeting where people were to be converted. On asking Shri Marx as to why he deceived us, no reply was given.
Dr. Ganesh Wasudeo Sarpatwar and Shri Vithal Balaji Bhulgaonkar, Manager, Tahsil Co-operative Agricultural Association, Wani.	On the 10th October 1954 we visited Velora village and enquired from the Christians there the reasons of their embracing Christianity. In two cases, Christianity was embraced by families to get free medical aid in the hospital. In the other case a man was told that he could improve his standard of living and intelligence if he became a Christian. After embracing Christianity he does not find any change in his standard.
Rev. S. R. Bhonsale and 21 others.	The missionaries working in this area are most pious and try to impress the good principles of their religion among Christians. They advocate by their own action the path shown by Jesus Christ, i.e., social and religious service. They never give any allurement for conversion. They have given instructions to their co-workers not to abuse other religions.
Shri S. G. Kanikar, Pleader and 12 others.	Hindu religion and deities are abused and mis-interpreted by missionaries. In hospitals Bible is given to patients to read, and it is taught in schools though most of the students are non-Christians.
Shri Jairam Krishna Pardhan (reconverted to Hinduism).	After 14 years reconverted to Hinduism. Hindu Gods and religion are abused by missionaries. Allurement of employment and money is given before conversion. On Sundays non-Christians are also compelled to attend prayers. Bible is kept beneath the pillows of the patient in hospitals.
Shri Jairam Janu Pardhan..	20 years back was a Christian. As above.

RUNZA CENTRE

The 13th October 1954.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri Baburao Shamrao Par-sodkar.	The applicant is in possession of sufficient evidence to show that allurement is shown for conversion. He was given one example of Pipalsends, taluq Kelapur. One Kisna brought a Christian nurse from Umri Soma for the delivery of his wife but when she informed him the expenditure of operation, he expressed his inability to spend the amount. He was then advised to embrace Christianity and thus get monetary help. Nathu Kondba Gowari also disclosed the same thing. It is therefore suggested that such institutions should not be allowed to remain under the influence of foreigners. They should come under the control of Indian Christians and foreign prachar should be prohibited.
Shri Damadu Hanumansing, resident of Ghatanji.	Religious preaching from the 10-30 a.m. to 11 a.m. everyday in school. Sunday prayer is compulsory for every student and any one not attending the prayer is fined. Religious preaching class is not held when school Inspector visits the school.
Shri Wasudeo Krishna Marwar, Runza.	In Mission hospitals religious lectures are delivered by the Christian staff before enquiring the health. If a patient is found helpless, he is advised to embrace Christianity in order to get free medicines. Compulsory attendance in Bible class in Mission schools, where Hindu religion is abused. Many temptations are given before conversions, but no promises are fulfilled afterwards. Missionaries create ill-feelings among nationals.
Nagar Hindu Sabha, Pusad	There are no foreign missionaries at Pusad, but they visit Pusad from Washim or Buldana. There is Christian hospital at Pusad, which is run by a foreign nurse. Sufficient funds are received from America and other foreign countries for religious propaganda. It takes

PUSAD

The 14th October 1954.

Namcs (if legible) and
number of signatories,
place, etc.

(1)

Nature of complaint and request

(2)

place at market places, fairs etc. In their propaganda, Hindu religion is often abused and conversion is done among illiterate and poor people, who have no knowledge of religion. By conversion, nationality is changed and there is no affection for mother country. Pakistan has come into existance because of conversion. The remedies suggested (1) foreign missionary activities should be stopped in our country, and (2) no Hindu should be allowed to change his religion, unless ten Hindus certify that the person is able to understand the principles of religions.

Shri Bansidhar Mankar
Pradhan, Arya Samaj,
Pusad.

There is a Mission hospital at Pusad. In a delivery case if the mother dies, they take the responsibility of the child and convert him. Religious preaching is done in the hospital. If conversion continues, there is a likelihood of India being divided.

YEOTMAL

The 10th October 1954.

The Chairman explained object of the State Government in appointing the Committee.

Shri Uddhra Wankhede : I was given baptism in Wani in open market in 1938 and I also toured in several small villages with missionaries. I worked as preacher. I was given a scholarship of Rs. 11 per month from the time I took baptism. In 1940, I was sent for Bible training. Rev. Iker was here at the time. In 1944, Rev. Telmore committed rape on my wife.

Rev. P. T. Gaikwad : He is not Rev.

Shri Wankhede : Rev. Timothy is a Christian missionary. I sent an application about this to police station. One man was sent to enquire into the matter. Nathar, Acquila and some others were executive members of the Christians. They did not give justice to me on the report of the enquiry. On the other hand, they terminated my service. Telmore was transferred to some other place. He sent me a letter saying that he had raped my wife not once but twice before. I have got a sanad of local pracharak. I asked the executive committee the reasons of terminating my services. I sent a registered application. In 1953 an article was given in Tarun Bharat. There is loss of my prestige. I am still a Christian. Missionaries tell Hindus that they should boycott me. There are several people in the Mission who have disobeyed Ten Commandments. I am allowed entry into the church. Mr. Timothy converted me. I was promised economic lift and financial help. Till 1940, I was given Rs. 30 per mensem including dearness allowance. I

used to preach in Mohalla Patipura where all Mahars live. I was formerly a Mahar. I was given preaching work. I used to say there that Christ has done good to all and he pardons the sins of all. Prayer is made "O Jesus, I am a sinner. Thou come in my heart". I have converted about 10 persons. My Christian name is Phillips. Puffer Saheb of Free Methodist Mission Church used to give me money. He informed me that a resolution had been passed and money was received for me from America. All the workers in Yeotmal district get their pay from America. Now there are 150 to 200 workers. I sell fruits now. There are several employees who are paid monthly at the rate of Rs. 100, Rs. 200, Rs. 500, etc. I am unable to give an estimate of the total expenditure of the Mission. Catholics allow smoking and drinking. Free Methodist Church lays down that there should be no bidi, pan, cinema, dinks, etc. It is supposed to be superior to Catholics. I was 25 and my wife was 20 years of age when we were converted. I was outcast by my Hindu friends and relations. We do not observe Dasera, Diwali, etc. We observe Christmas.

Shri Sadashivrao Chavan of Yeotmal: I was converted in 1935-36. I was economically distressed and financially hard hit. Missionaries promised me financial help and, therefore, I became Christian. They gave me a garden on rent basis. When the land has been well cultivated and is able to give far greater yield, they want to take it back. Similarly, a grass ganji, which I had taken on rent for Rs. 70, was tried to be taken away from me. Grubbs took me away from my house to Abdulla's house and snatched away my pair of bullocks by force from my wife. Five of them had come to my house for this. Patankar, Pleader, was approached by me on the advice of several people. They give allurement and convert after six months. An honest and sincere man cannot remain in their fold. I was a Mahar before conversion. When my mother expired, these Missionaries did not come to bury the corpse. My caste-fellows (Mahars) refused to come because I was a Christian. You can get reports of my case from the Police Department. I was reconverted in about 1940. Illiterate, people who do not know the meaning of religion, are approached by missionaries. They never visit Brahnpura. They also do not visit Musalmanpura. They go to Maharpura and such other illiterates.

Rev. Davis: I was here when he became a Christian. Sometime after his conversion he was allowed to plough the garden. No inducement was given to him for becoming a Christian. A lesson in my high school career has made a lot of change in my life. Before that, although I believed in God, I thought that God was far away, but that night I felt that God was within me. There came a very great joy, and peace and strength to me. I was educated in U. S. A. before I became a Missionary of Methodist denomination. Much more money is spent in U. S. A. to turn people into real Christian than in India.

Shri F. B. Lucas: I have been educated in mission boarding, and missionaries got me married. During the last four years they have been behaving very badly with me. They wish that we should please them by doing as they say, e.g., attend church meetings, etc. I have served under them as a teacher and not as a pracharak. I do not know much of my parents. They were perhaps on some Mission Board in Igatpuri. I have got a sanad of these people.

There is a Bible School in Yeotmal. That is a Bible Training College.

Rev. Davis : We make distinction between Mission work and church work. There are about 35 pracharaks in this area. We have a hospital, a middle school, a primary school and a boarding. Minimum age for baptism is 18. In the last six months, about 100 persons have been baptised in the four towns of this district and Pulgaon and Dhamangaon. This also includes baptism given to Christian children.

Shri Gaikwad : We have some Marathas, Kunbis, and Telugus among us. They are not students. They are mostly workers coming from outside.

Shri D. Y. Mahajan : Secretary, District Association, Secretary, Yeotmal District Jansangh, and Editor of a newspaper. In the villages of Kharagaon, Taroda, etc. There is intensive Missionary Activity. These are eight villages. They have been omitted from the tour programme. If the Committee visits these places, the Committee can get more information. Missionaries work among the illiterates. Therefore, most of the middle class of other people cannot give a correct picture of conversion. There is also no good organisation for reconversion in this district. Anti-national activites are of three types (1) Before three to four years some foreign Missionary had brought an aeroplane here. He took photographs of these places and they were published in America, but not in India. We want that the photographs of any place in our country should not be published in that country without the permission of our Government. So also a booklet has been published. Dr. Date, my friend, is not here. He said that the photographs were shown to him by a Missionary. (2) On the 15th August 1933 a lecture was delivered by Sheokumar (a Christian) in a meeting of Christians. He said that Christians should conquer India and our Christian religion should be a national religion in this country. This report was given to me by my friend who is a national Christian. I do not mind conversion, if it is for the sake of religion only. Conversion gives birth to anti-national tendencies.

The conversions have not been a result of conviction. They are done by inducement or allurements. Missionarits give an amount Rs. 11 to Rs. 150 per month to convert for the first three years after conversion. When a convert gives up Hindu religion and its ties completely, the financial help is stopped. The converts feel that the Missionaries here are doing anti-national work. There is no good system of censuring their letters. Their living is luxurious and rich, and not as it should be. One Mr. Samudra (a Christian) was sent to Amrica by the Mission. He does preaching now. This gives inducement and affords attraction to poor and illiterate people. The mission hospital in Umri provides free medical treatment to those who cannot afford to pay for it. Those who receive free medical aid are attempted to be converted.

Dr. Clyne : Shri Sheokumar is a student in Hislop College and he made a very good speech. I do not think he ever said as alleged here. He might have spoken in enthusiasm. He does not belong to our Mission.

Shri Mahajan : Today is Sunday market. Therefore, many Mahars could not come. If you want, I can give their list. The number of Christian missionaries here has increased since the last two years. Missionaries tell the illiterate that their God does not speak. He cannot walk, and he is helpless even if a mouse makes water over it, and thus offend our religion. They may convert but they should do so by conviction. If the foreign missionaries go away, I do not think there will be any clashes among Indian Christians and others. I can give evidence in support of all that I have said.

Shri Gaikwad : Most of the stories told here are false. I came here in 1933. I have nothing to say about Sadasheobhau. Since the time I came here, he never told me anything about what he said today. There are not more than 30 to 40 workers here. We are not in charge of Pusad taluq. Instead, we have Pulgaon and Dhamangaon area. We appoint a man for one year as local preacher. Mandali makes the appointment. They are appointed by the Hindi Khristie church. Next year again there is election of the Mandali and fresh appointments, missionary is only a member of the church as any other Christian. Missionaries should not be blamed for the decisions of Mandali. Mandali and Missionary are quite different. A Mandali consists of about 100 (there are about 200 in the disrtict). About members 150 Christians have given an application saying that the Missionaries have helped the people in the best manner. Missionaries are not doing any anti-national things. Telmore is not a Christian worker now. The matter was enquired into. Wankhede was found to be a drunkard, a smoker and perhaps by now his services might have been terminated. He has not been seen as a Christian since 1940. I am a church Palak, but I do not know that he ever did any Christian activity.

Dr. Clyne : There is no ex-communication and no refusal to prayer. Church is the Indian Cultural Organisation. I have been invited by the Indian church. The word "Missionary" is misused. As far as I am concerned, we do not give false hopes. I am ashamed to hear the allegations made by Mr. Mahajan. He has been given false information by somebody. Mr. Timothy and nine Indians are holding high positions. There is an element of a desire in conversion. We do not encourage conversion.

HARJUNA

The 10th October 1954.

There are 150 houses in the village. There is a missionary camp here and preaching is done by slides. Formerly, there was a Christian colony of the American (Free Methodist) Mission. This was formerly an ijara village and Missionaries had a share of one anna. There is no church here. The colony has been removed since a murder took place in this place. There are only two Christian families now. They marry in Christians only. There is no preacher. Bible is read by one of them. No complaints against Government servants. Missionaries say that the poor will have no troubles after conversion. Preaching was done formerly in bazar. Now it has been discontinued. There is bhajan only when there is camp. People, both Christians and non-Christians from far off places come for the camps. The Christians say that they live under His blessings. They believe that there is no salvation without Christ and accordingly they preach.

RALEGAON

11th October 1954.

Shri Raghubirsingh Guruji : Conversions are mostly by financial allurement, cloth and education. Free Methodist Mission (American) works here. 22 preachers are from Mahar, Mang and Pradhan. They say that baptism has been given to them.

Shri Udhao Thool : I do not know my Christian name. I was given baptisms before four years. I do not go to church because I do not get time. I worship old Hindu Gods. My son is getting free education. He does mission work and learns in their school. He is now 14 to 15 years of age. He has been converted. I was also converted (in Umri). Kamal is the name of my son. I do not know his Christian name. My wife has not been converted. We live together.

Shri Upasha : I was converted before about 11 months. I used to go to Christian bhajans when I was Hindu. They liked my bhajan. They requested me to become Christian and pressed for it. They showed me allurement of giving a good house and good clothes. They also promised financial help of Rs. 100 to Rs. 150 if required. Champat was with them. They said that Rs. 10 given to me should be returned to them or I should become Christian. Unwillingly I agreed to do whatever they liked. They used to give me daily wages for bhajan, because I used to sing well. Re. 1 per man and Re. 0.8-0 per woman are given to non-Christians attending church for prayers. After my conversion, I did not get any money.

Shri Kawadu : I was told that my son would be given free education and service. He would also be helped in emergent times. They were pressing me for about one month. After one month they give me baptisms. After conversion they were asking for Rs. 3 per mensem as fees for the boy. Therefore, I did not send my son to their school. My caste-fellows did not outcast me. We have all come back to our old religion. Upasrao was converted while in a state of intoxication.

Shri Kawduji Pendor formerly of Ninigaon : My son and daughter are in mission school. Missionaries told me that if I become converted they would educate my children and would give me books for reading. Before 2 months my children were given baptisma and I was also given baptisma. I do my previous work as a labourer.

Shri Charandas : I do not know my Christian name. I was converted before one year. I never attended the church. They said that they would educate me, appoint me as preacher and get me married. Now because I did not go to church, they did not allow me to take water from their well. Baptisma was given to me in a private house. There is no regular church here.

Shri Vithal Balkrishna Onkar, Kelapur Janapada teacher : One Christian, who was questioned by me as to why he changed his religion, informed me that he had fallen in love with some body. and he was getting money as a preacher. Nathar used to threaten villagers with a gun in 1951, which he used to carry with him.

Shri Panjab Fulzela : I was in Umri Mission Boarding. I was a poor boy, Missionaries told my fathtr that I would get free education on concession and therefore he agreed to it. In boarding I was required to pay Rs. 3 per month. He did not find the boarding alright and he called me back. I was given baptisma in Mission bungalow by Mr. Nathar. I was promised freeship, but was not given it because missionaries said that Christian religion was entered in my certificate and therefore I was not entitled to any freeship. (Names are not changed on baptism in this area.) In the A. V. School there is a Christian Headmaster. He compels boys not to use caps. Even a teacher who is very orthodox has given up his cap. Students caps are thrown away. Prachar books are distributed free.

Shri Champatrao Awale : I was ill. I went for medicine to Mr. Nathar. He gave me medicine. Mr. Nathar promised all help, medical facilities and even a good house. He said 'Why don't you become a Christian?' I did not speak anything. Mr. Nathar went in the house, brought some water, poored it on my head. No medicine was given to me. I am in my own caste.

Shri Davidas Kawale, age 20 : Missionaries promised me freeship in the bcaiding, as my parents had expired. They also promised service, but they did not give anything.

Shrimati Ambabai Pardhan : My son Namdeo was in first class. He passed and went to second. Missionaries requested me to put him in the boarding house. He was sent there. His fees were paid by me. Before sending they had promised free education and free boarding. My son did not become Christian. I was promised freeship but after one year I was asked for fees, which I was unable to pay.

Shri Upasrao Tamoshar, Mahar : One old man Anvikar promised me spects. Water was sprinkled on my head. But I did not get specis.

Shri Kawdu Pendor Pardhan : Yesterday night wife of Anvikar asked me if the Christian teacher had come to me. She told me that if anything was asked in the meeting, I should give out whatever had happened. She said that thtre is a conflict among Congress and America, and that is why the Committee had come.

Shrimati Ashabai Shelke (Wife of a preacher) : I preach among women. I am Christian since the last 12 to 14 years. I know reading and writing. I read books on God and prayers. I can't say what books are there on the Christian religion. Whatever people ask me, I tell them. I tell them by experience of salvation. I tell them that if they take baptisma, they will get salvation. Vishwasrao Shelke (her husband) gets a pay of Rs. 45 including allowances. Formerly she was a Mahar.

Shrimati Anvikar : I do preaching. I do not receive any pay. My husband receives pay of Rs. 58-8-0 per mensem. There are only two preachers in this place. My husband also tours. He is a priest. He works here and in the neighbouring villages. The church building of this place is dilapiate. Its repairs will cost about Rs. 200 to Rs. 300. It will have to be contributed.

Shri Nathar : One-tenth of income is paid for religion by each Christian individual. Some of it spent on Church building, Missionaries and Mandali. There is a conference in Yeotmal district of Christians. All Missionaries and ordained ministers are members of this conference. Thert is a central fund of this conference, and three different types of churches, viz., Sponsored Standard church, added church, and Mission church. Aided churches send one-third among. Standard churches send the full amount. The treasurer of the Central Fund is Rev. Davis and he will be in a position to say how much amount is there in the Fund. The church here is a Conference church. We do not call it a Mission church. We do not baptise without getting satisfactory replies to our discipline rules. We follow Free Methodist Mission Rules. We take a confession from every body that his sins can be pardoned by Christ only. I am a non-matric, trained in Yeotmal training school and an ordained minister. Mr. Anvikar has recently been made

ordained minister. Before giving baptism, I make very clear that a person does not become Christian by allurement or force. I give plessions of the Pious Soul, the Son, and the Father, and sprinkle water from a pot on his head. 25 persons have been baptised by me so far in this village. Upasya was converted by me four years back. He was not converted in a state of intoxication as alleged by him. Those who learn Bible do not get sufficient time to earn their bread. Therefore they are paid a small amount. That is by way of compensation. I do not possess an arms licence and I had no rifle as alleged earlier. One ex-soldier has got a piece of land from Government and he cultivates it. A preacher tells his own experience to people. He may not be able to read religious books. He informs them that he is pardoned for his sins and has got peace of soul. I keep a person under instruction for six months before giving baptism. Those who have spoken here about baptism, have been induced to do so.

One Congressite : No inducement was given. I simply brought the people when I learnt that the committee was to come here. Shrimati Ambabai paid all the fees of her ward from the very first month. There was not even an application for freeship. She only said that she was unable to pay more than Rs. 3 per month. Panjab Fulzele had come with his brother, who is a police here. Panjab's father himself paid all the fees. Thool's son is still in the boarding. One boy's name is given as a peon and the pay drawn in the name of the peon is utilised for paying fees of four students who work in the school.

One gentleman : Students do not get leave for their religious festivals even an applications from guardians.

Headmaster of local school : It is for boys to decide whether they should put on caps or not. I have simply said that those putting on white caps, should put on clean caps. None of our teachers puts on a cap. We cannot compel students to put on caps. Some girls had come with an application for leave when I was busy in cooking. They were asked to come later. But they did not turn up. Therefore the question of granting them any leave could not arise. This year they applied and got the leave.

Mr. Nathar : When there is election, Christian come and ask me where and to whom they should vote. Mr. Davis is in charge of correspondence. He tours in November for about a week and does some preaching. So far I have advised them that the person who is considered suitable should be given votes.

Chairman concluded with vote of thanks.

RUNZA

Shri Nathar : 8 to 8.30 life story of Jesus Christ is explained from 53rd chapter, reg. cure of diseases and salvation of sins. If people feel that they can do well by praying Christ, they purchase these books and read them. It is not obligatory on people to hear religious lectures. Those who like may attend. About 10 to 12 persons converted during the last 10 to 12 years. We allow freedom to patients to read different religious books. Last Commandment of Christ is to tell Good News (Shukh Vartaman) in all the places, bazar, school or any other place. The psychological factor is most important. We feel that it is not always possible to reach people in their places and therefore we take advantage of the facilities which we get.

Shri S. T. Gaikwad : There is no preaching this side. After rains we start it during the night time by use of magic lanterns after giving due publicity.

BOTONI

The 12th December 1954.

Attendance—About 200.

Villages—Botoni, Jalka, Gokuldhara, Sarodhi,
Khekadwai, Seonara, Bynanda, Khadki,
Pahirhir, Khaирgaon.

Shri David: Abhang of N. V. Tilak, Gajalsangrah, Upasana Sangeet, and ballads are used for propaganda in small villages. All attend and take part in the bhajans irrespective of religion. The effect is that gambler gives up gambling, and a drunkard gives up wine. We do not work particularly among the non-Christians but we give attention to Christians.

We preach some times in a year. We do it openly. I am only a teacher.

We have got good results in the interior area of Wun Taluq. In a camp preaching is done for 15 to 20 days. We tell about Christ's sacrifice. We teach people. In our Mandli, we do not call a person Christian simply because he is born of Christian parents. We want that he should behave in such a manner as would be keeping with the teachings of Christ. We must love Christ in such a way that we should be honest and sincere in our every day life. This year there has not been regular preaching. If somebody comes to me, I give him a letter for medical aid or educational facilities. We are interested in doing that service also. The people in this tract are very poor. There was opposition from Arya Samajists but since we have got independence, there is no opposition. There is a Janapada school here.

UMRI

The 12th October 1954.

Visited the High School and hostel. In the hostel there all Christian boarders and preaching of Christ takes place in it. In the school there was a board that attendance at prayers is not compulsory and it is simply optional. Chairman explained the purpose of the committee.

KAMATHWADA

The 13th October 1954.

Dasharath Mahar was to be converted because he was ill and got himself cured as a result of medicines received from Missionaries. But he is not converted now.

Missionaries approach illiterates and poor persons, and not well-to-do or all.

DIGRAS

The 13th October 1954.

Darvekar Preacher: People have been converted by conviction and not by allurement. Pay received Rs. 73-8-0 per mensem. Bhajans and records are sung in preaching. There are 25 to 26 Christians in the village. Only seven to eight new Christians since the last two years.

The 13th October 1954.

Shri Kundalik of Nargaon and Rajaram of Selupur of Arya Samaj : 200 illiterates have been converted in this taluq. Mission is a place of entanglement. These people want to bring back British Raj and establish Isaisthan. Hindus don't help their Hindu brothers. Therefore we are in need of Communist activities.

Shri Bapuji or Purshottam Sitaram Patil : Preaching is done among illiterates. They are given money. Even sprinkling of water is enough to convert them because they are very illiterate. Allurement of service is also shown. The converts are mostly of Madge caste from Telugus. In Rajpur there is a population of 2,000, of whom about 500 are Christians. The work of proselytization is going on in this taluq at a great speed.

Advocate Deshpande : I have no personal enmity with any Christian or Missionary. Christians have mixed up with the illiterates and therefore they have been able to gain their sympathies. In Taroda they have purchased 77 acres of land worth about Rs. 37,000. I was told that this has been purchased by Dr. Clyne. I do not think that Clyne has spent his own money for this. The land has been purchased for giving employment to converts.

Shri Moses David : His brother Dr. David Clyne has sent the money.

Advocate Deshpande : This has come from foreign country. I have nothing to say against the help. But the idea underlying is objectionable.

One gentlemen : Each one has got freedom of propagating his religion under the constitution. But it does not mean that foreigners should come and preach in this country.

Advocate Deshpande : Before 1947 the situation was different. Why should we now tolerate their old activities? Freedom to propagate religion does not mean that they have been given a licence to preach. These people should not be encouraged to do as they like under the garb of religion. Inducement is important factor. Foreign capital is next important. Ecclesiasts had a very high position formerly. The Bishop used to get a chair by the side of the King. Maruti (now Marcus) lives in Taroda and looks after Clyne's land and also makes conversions.

Shri Bapuji : There are two missionary shops and three teachers in Rajur. A christian is charged 4 pies and a non-Christian 4 annas for the same medicine. Even though a labourer earns Rs. 2 to Rs. 4 per day, he is addicted to wine and, therefore, he is always in need of money. Missionaries do not look to these shops from the point of view of benefit.

(Bapuni Patil promises to send information from Rajur in detail).

Shri Moses David : Service and money allurement may be true before some years. This has been stopped from the time Indian Christians came in majority. In 1937 India Providential Conference was established. Then Indian Christians realised that it was their duty to run religious dioceses.

Two families were living in the neighbourhood of Bapuji Patil. They were Lilabai Naidu and Das, teachers. They were not allowed to take water from a well. But I told them that they should not try to insist on taking water from anybody's private well.

Shri Bapuji Patil : They cook meat, which I do not like. This is my private well.

Shri Moses David : I started a movement of Mahargarh Association in Nawargaon and collected 4,500 rupees. Details are available of this. Therefore the allegation is false. Regarding money allurement, I am prepared to show church records. Money is sent to Central Fund every month from Sirpur, Yeotmal, Mendoli and Umri. We take only the amount required for cloth and food, i.e., our bare expenses. About Taroda, there are seven Christian families. They have separate property. Marcus sold his property and undertook preaching. The Mission desired that he should not suffer later. Therefore we have given him a field of Rs. 3,000 to Rs. 4,000 on lease. This amount has come from Mission's Fund. The average expenses from this fund are 14,000 for preaching. 9,000 are contributed by Indians and 5,000 are received from abroad. Since 1937 it is our object to get rid of foreign influence which we feel is anti-national. We maintain account books. Rajur information is false. Andhra Christians come there. There are only two priests who are kept there for worship purposes. Phillip Mallesh has a shop there, but Missionaries have nothing to do with it. There may be about 200 Christians. Most of the people came from Andhra as Christian. 200 are converted here. There are other Hindu shops. Phillip Mallesh has a shop of grain and provision. We recover money for medicines from all. The accounts may be checked. There are funds such as Central Pastors Fund, Central Evangelists Funds, Central Workers Health Fund. Conference scheme and the fifth is under consideration, viz., Provident Fund. These are attempted to be collected from local church bodies. I was a driver with Rana Lok Samsher Jang Bahadur. I got Christ salvation Message in Buldana district and I started preaching. This shows that preacher is in need of money even for his necessities. We had to face difficulties in British regime. For example, Bhopal State was not open to us for preaching. Now we are free to propagate our religion in any part of the country. We are thinking of making a resolve not to expect financial help from foreigners. Villagers should build walls of churches and we are prepared to give roofing. Religious and social rights are provided to Christians, such as arrangements for education of children. Central Pastors Fund is used for (1) construction of churches, (2) hospitals and (3) education. The fund for education is also called scholarship fund. We sent two Christian students to college. But they did not repay the amount. Now the amount is deposited with Government and it is advanced on 5 per cent loan. We have started an industrial co-operative society. Several cultivators have taken loan from this society, but they don't repay. Such cultivators who don't pay are given punishment and their monetary advantages are stopped. They are not given money, but they can come to the church. They have got full membership as probationers. The list of probationers is with the pastor. The Committee settles marriages of their sons. We do not want to ruin their careers. So also at the death time. Our schools do not receive the same facilities as are given to other schools. Regarding Indianization of churches, 75 per cent religious work is done by Indians. Mr. S. Root is in charge of our Churches. Village leaders should

get training in Christian religion. Ramkrishna Mission is also in America. There are several members of it. Some of our Missionaries have given up Missionary work and become Gandhiji's disciples.

Dr. Bidary (Christian) : One of the two preachers has been influenced by America. In one preaching he said that America is God's country and each country has to take loan from it. The work carried out by Mr. Root was not appreciated by Indian Christians. Mr. Root wanted that I should not practise in Umri in the interest of Mission Hospital. That is one objectionable activity. They want that our Indian Christians should not have justice and there should be foreign domination. Only very selected few should have all the privileges. My own mother-in-law who has served for more than 30 years is still lying idle. She is suffering from paralysis. All their reactions are such that they should have dominance over us. We have social injustice. Our Indians must be on the top of everything and if foreigners really feel that they have come to serve God and preach God, they should work under Indians. Under the name of religion, they have come here to work for their nation. In certain places, where people are not acting according to their wishes, they want to eject such men.

Shri Ramji Master : I was an orphan. I spent 57 years in the Free Mission. I was thrown out of the Mission compound once. This is before 24 years. Shri Root removed me from service. Shri Sadashiv Patil gave me a house where Mrs. Root also came. Dr. Bidari is doing useful service for Christians in Kelapur taluk, but he is not liked by the Missionaries. Mr. Root and Mrs. Root have, so to say, outcaste him. Mrs. Makasaram and Mrs. Root showed me great hospitality when the Committee was to come here. Shri Moses used to say that there is no financial help for independent Christians. Mr. Root is busy in creating division in the Christian society here since the time he came. My name is Ramji Samuel Samsware.

Mrs. Root—in 1905 I came to India. Before that I was doing Christian work in America. We preach here the same thing as we preach in America. We tell people not to do bad things. People came to me and wanted to become Christians. I did not know what to do. I did not baptise them. But they became Christians. I am old now and I have several friends in India. I can go to America, but I do not like to go back. When people come to me, I say that I do not make Christians, and they should go to Indian Christians for that. I had taken some orphan children about 7 months in age. They naturally are Christians. One Mahar girl whom I had taken when she was 1½ months of age is doing well now. She came to me several times and calls me her mother. Some times somebody comes to me saying that his wife has gone away, and, therefore, I should take care of the children. I am not trying to make India like America. Mr. Root—We have come here to serve India. In the process we may have made many blunders. Rev. Moses, District Supdt. has given a good idea of the work we do here. If a man becomes Christian, it is a long process. As for American activities we have no concern with American politics. In 1937 I came and that time we had to sign a paper that we would not take part in politics here. We have to give that undertaking while obtaining our Visa.

Shri Gaikwad—Mr. Root is a human being and if he has committed any mistakes, it is human nature and he should be excused. Christians do not even ask for separate electorates. We are proud of our country. We receive pay for the work we do.

Dr. Bidary (Christian) : Out of 8 family members of Mr. Gaikwad, 7 are working in the mission.

Chairman concluded with thanks to those present.

DARWHA

Shri Limaye, retired headmaster of Aided High School: Personally I and Puffer are friends. Missionary movement is going on since the last 32 years. They preach against Hindu religion. I have brought cuttings from books, which are used for preaching. Literature on Krishna especially from Murdoch's pamphlet, regarding life of Shri Krishna is used for preaching. Here he writes of Krishna as "disobedient and mischevious as a child". Missionaries approach illiterates only. Allurements of cloth, food, money and service are shown to them. This, in my opinion, is anti-national activity. They are establishing parallel Government because it is the duty of Government to provide cloth, food, service; etc. They are taking on themselves the responsibility which Government should bear. We cannot tolerate such things in free India. Bishop Caldwell also writes against Krishna in his book. I do not know name of the book. The publishers are Dr. Murdoch, Christian Literature Society, Madras. Mostly bhajans and magic lanterns slides are used to create hatred against Hindu religion. Krishna is abused by telling his love towards Gopis and debauchary. These books are old, but they are used for preaching. This is ungodly. Missionaries do good work. They were running a school at Darwha. Now they do preaching only. They receive money from America. I have no objection if people get converted by conviction. We suggest that Missionaries should study our religions before coming here. They should be examined in all religions through a Commission and if they are found to possess adequate knowledge of all religions then only they should be given permission to propagate Christian religion in our country. Shri C. W. Leadbeater about (Murtipuja) idol worship says in his book "When ignorant Missionaries tilt upon the 330 Gods of the Hindus, they are making a very grave misrepresentation of a religion which is far more scientific than their own". Hinduism like every other religion knows perfectly well that there can be only one God, though there may be countless manifestations of him "in our life".

Dr. Khapli : Some people were admitted in Umri hospital. Missionaries want to simply capture the number of people. There is no beneficial motive. Mr. Puffer took photographs of Tajias which were not immersed. I think Mr. Puffer may be using them to give publicity in his country. This is anti-national activity.

Shri Bhagirath Marwari (student): I was fined one anna in a primary missionary school for not attending Sunday prayers. The school closed before 3 years. Sumantrao Dhilpe (Christian) is the name of the teacher. Every day instruction was given about Jesus Christ. Lord Krishna was called bad names as a dacoit, etc. A photo of Christ was also given to me for worship. Prayers were compulsory.

Mr. Puffer.—We have never authorised teachers to recover fines from students for not attending prayers. I am not aware if the prayers were compulsory.

Shri Mahadeo Tukaram Gowari : He repeated Bhagirath's statement.

Shri S. R. Bhonsle (Christian): I have the same respect for Hindu religion as for Christianity. Since the the last 3-4 years we have got an instrument like loud-speaker. All people in the village including rich and well-to-do

assemble for our programme. Therefore it cannot be said that we preach among illiterates only. I cannot say of the past, but now we do not abuse other religions. We have not a single book or slide which is against Hindu religion. Dr. Puffer has never done any preaching during the last 3-4 years. Dr. Puffer has got the instruments and I accompany him. Missionaries had a school here when they saw necessity for it. Now they do not consider it necessary and have closed it. Their object was not to increase the number of Christians. We preach to all. Our object is that sins should be pardoned and souls should get salvation. We preach for eight days consecutively before conversion. Missionaries have not given baptisms to anybody. Atmost in all cases I have done the work. There are people in this place who were advised to take their children to Umri hospital. Therefore it is absurd to say that medical relief is not offered to all in Umri hospital. There are three preachers in the taluq. I get Rs. 99-8-0 per month. One gets Rs. 56-12-0. I was formerly a teacher. I have baptised about 25 persons during the last three years from among Mangs Mahars, Labhans, Kunbis and Marathas, etc. We receive the amounts from our central fund. There are about 14 to 15 churches. The accountant of the central fund is Indian. Mission gives its contribution and then it is given to us as our pay. I have been doing the work since the last 12 years. I will do the work even if I do not get pay. I was 18 to 19 when I was a teacher. One preacher came to Yeotmal church. I knew that after death I have to go to another world, i.e., Heaven. There I would get penance for the sins committed by me. Therefore I was anxious to get relief from the sins and I repented for my sins near the altar, and I got peace and joy of mind. Since then I have been working for the Christian religion.

Shri Rathod, preacher : I was converted from Banjaris. Hindus teach our own sanskriti which I am unable to follow. I was a teacher and had cultivation of 8 bullocks. A woman expired which I informed to one 'Palak'. The Palak made prayers by which I was very much moved. I preach in Labhan (language). I do not deceive people. I tell them that they should give up all bad things. My pay is Rs. 62-8-0. I have been working as a preacher since the last 20 years.

Shri Jairam : Christian preachers say that their God pardons our sins. My father was ill. A copy of the Bible was given to me which was placed under his pillow and we were asked to make prayers to Christ. Then they said that they would give education and fields. After the death of my father they said that he did not get converted. Therefore at least we should get converted so that we could die 'in light'. We took baptisms but nothing has been given to us. One lame girl was shown to me for marriage. I refused and got reconverted.

Shri Jairam (another man) : I was promised service and I took baptism. I remained Christian for 6 to 7 years. When my son grew up, I requested missionaries to get him married. But they said that he was not educated. I told them that they did not give me anything. And I reconverted myself to Hinduism.

Shri Rathod : Jairam became Christian with an axe in his hands and had said at the time that he did not want anything after conversion.

Chairman thanked the persons present.

PUSAD

The 14th October 1954.

One mission institution in Pusad taluk. No school, Church in the town.

Shri Shukla, Pleader : The pusad Mission Hospital is only a sort of canvassing agency of the Basim hospital. There is no good equipment in this hospital. Preaching takes place in this hospital. There are two preachers who tell about Christian religion to illiterates and poor only. The medicines given here are mostly some tablets. 15 to 20 females had become Christian, but they got themselves converted willingly without any effort on any body's part. This shows that some attraction was shown to them. Sometimes it is said that your child is so smart that you shall not be able to take care of it because of your poverty and lack of facilities. Shri Palaskar's (Komtee) wife had been to the Basim hospital for delivery and her child was requested to be given to Christian Mission. This is before 2 years. She was not willing to part with the child. Ultimately with the intervention of several persons the child was given back to her. Wamanrao Patil of Taroda was converted.

Shri Wamanrao Patil : I live in Dahegaon near Umardheda. In 1924, I was shown allurement of marriage, as I was not married till then because I was poor man. I was married in Nagpur to one Tara. She had a sister Shushila at Akola. The sisters were teachers and they were transferred to Tumsar. I was a motor driver. It was my condition for marriage that the girl offered to me in marriage should be a vegetarian. One day when I went home I found that fish was cooked in my house. I threw the pot containing fish away and I beat my wife. There were three of them my wife, her sister and their mother. One preacher from Nagpur came and he advised us to live in peace. After some days my wife came back to me. Once when I was away on duty, my wife and her sister were observed to be going away with some other driver. Thereafter I stopped going on motor bus. The matter was reported to police and I chased them with a sub-inspector of police. They went to some mission bungalow in Sihora with the chhota chief sahab. The bada chief sahab was with me. Next day there was a great quarrel among the two chiefs and the chhota chief hammered a ruler on the bada chief. A meeting was later held in the Mission and both the sisters were transferred to Chandur Bazar. I left the job and came to Chandur Bazar. They did not leave their service. A compromise was later brought about to divorce each other. In Dahegaon they built a big school and entangled two to three persons. Bhauraao Patil was converted. The villagers got annoyed and the missionaries were driven out of the village.

Shri Shukla, Pleader : Yadaorao Balkrishna Thekedar was chased by a Christian girl and he wanted to marry her. The girl was called here and when she told her love affair, she was asked to embrace Hinduism which she refused. This is indirectly an attempt to convert people to Christianity. Had there been true love, the girl would have married him by embracing Hinduism.

Arya Samaj Mantri : Shankar aged 14 to 15 was entrapped by some Mission men on the attraction of marriage. He was going to be converted to Mission faith, but he was saved from that. The matter was reported to police. The boy was prevented at Akola by his guardians and this saved him from becoming a Christian. He will give evidence when the time

comes. Even now some Christians go to his house to beat him. Before 3 years there was free distribution of handbills regarding Christian religion. Head Mistress of the Girls A. V. School, Meghwan, brought her school girls to the magic lantern show which was arranged by Missionaries. Last year they used to preach in cotton market. The preacher said that so long as he was Hindu he was in sin. This is against Hindu religion. He further said that when he became a Christian, his sins were pardoned by Christ. I was not given a chance to explain Hinduism, when I asked for it. Next day they came and put up a magic lantern show just in front of my house. It was harmful for me to allow their prachar there. I requested them to give me a chance to speak. When it was refused, I took a gramophone horn and sitting in my house I spoke in reply to the various things they spoke on the microphone. A widow remained in their hospital for four days. She was asked to become a Christian. She complained to the police on 27-1-1954. She was sent to Akola by collecting funds and then she went to Pandharpur. Missionaries preach among illiterates and use cinema slides.

Secretary of the Local Hindu Mahasabha : Foreign Missionaries are responsible for conversion, though they do not live here. They come from Basim. Well-to-do or able men do not become Christians. Most of the converts are from Hindu religion. It is difficult to get witnesses from converts. Their love for the country (Punyabhumi) changes after conversion. Indian Christians are only servants of foreign missionaries. The request is that, at the time of conversion, it should be specifically made sure (1) that the financial condition of the person to be converted is sound, (2) he is educated or intelligent enough to understand the principles of religion, and (3) ten persons should certify that he is being converted by conviction.

Pastor : I was not here when all the things alleged here have happened. I am a pastor since the last 25 years. My pay is Rs. 78 per mensem. I was employed on Rs. 13 per mensem. There is no pension for us. There is provident fund. We get our pay from Mission. About ten persons have been converted by me during the period of my service of 25 years. All of them belonged to Scheduled Castes. It has been clearly stated in our religious books that there should not be idols of God. I say that I myself was sinner. I do not say others that they are sinners. It is my object in preaching to help others in getting their sins pardoned. There are about 75 Christians here.

Other gentleman : We want that a particular religion should not be preached against the other. We say all religions are equal. Whatever one likes, he should be allowed to do. A Christian festival was held here for 10 days some years back and educated persons were called there. The first song was from 'I am a sinner'. It should not be told in this country that any particular religion is superior to any other religion. It is not compared. Christ himself converted 4 souls in 3½ years. We do not go by numbers. It is written in our Bible that we should spread God's message. One soul converted is like one world to us. Christ never used the word 'religion (Dharma)'. He used the term 'Kingdom (Rashtra, Rajya)'. Christ has asked to establish World Church. Non-Christians have misrepresented the idea of 'Kingdom of God' as a political kingdom, whereas we mean 'Kingdom of heart'. I do not recognise any religion Hindu, Musalman or Christian. I know two kinds of people sinners and non-sinners. I was not a Hindu. But I was a sinner though I was born a Christian. My sins were removed by the abilities of Christ. I do not propagate the Christian religion, but I propagate the Christ.

UMARKHED

The 14th October 1954.

The Chairman explained the object of the committee—

There is a preacher here, he moves in weekly bazars. There are three methods of conversion (1) by conviction, (2) allurement (advancing loan for purchase of bullocks), and (3) by discrimination in distribution of medicines. American Missionaries do come here. Last year Rev. Greer had been here. There is no Government control on missionary activities. They carry a copy of the Constitution with them to say that there is no objection to propagate their religion. Immoral women use immoral means in their attempts to convert males patients in hospitals. A time keeper in mission service was thus entangled by a Christian mission girl. It is understood that foreign Missionaries prepared political maps in their religious tours.

Patil of Bramangaon : Propaganda was made by a preacher who distributed free books and promised help if people embraced Christianity. Majority of the people assembled at the propaganda was illiterate and belonged to scheduled castes. Preaching is only a show and there is some other internal object. We are afraid of Isaitan.

Mr. Bansod : Preaching is done at Chavdi also. Denies allegations made by Nankumar.

DISTRICT AKOLA

WASHIM

Abstract of applications received on tour

The 15th October 1954.

Names (if legible) and
number of signatories,
place, etc.

(1)

Nature of complaint and request

(2)

(1) Bhartiya Jansangh,
Washim taluq, (2) Bhartiya Jansangh, Washim town, (3) Swadhaya Mandal, Washim, (4) Rastra Sevika Samiti, Washim.

Washim's population is 20,000 of which more than 200 are Christians. The main activity of the Christians is to carry on anti-Hindu propaganda and to convert the illiterate persons. Their prachar is in the weekly markets and on festival days in abusive language against Hindu Gods, particularly Lord Krishna. In hospitals patients are required to attend prayers. Discharge to a patient is delayed and patient is persuaded to embrace Christianity and if the attempts fail heavy bills are charged. History shows that conversion is dangerous to national unity and solidarity. American missionaries are pouring the money not out of humanitarian view but for conversions and ultimately break the nation.

BASIM

15th October 1954.

Attendance—50.

Chairman explained the object of the State Government in setting up the committee.

Shri S. G. Dabir, President, Bar Association : American Mission does not aim at service to humanity. The hospital here is used as an institution for preaching Christian religion. Some time back I had sent a girl to the hospital for treatment. Two missionary ladies tried to impress on her that Hindu religion is bad and she should embrace Christianity. They attack such articles of our religious belief as Mangalsutra and bangles by asking them to be removed at the time of giving chloroform without any reason. This leads us to the belief that it is deliberately done against Hindu religion to hurt our feelings. This is also my own experience in regard to my daughter-in-law and one other girl who was sent with her. There is no admission to males in the hospital because it is a female hospital. Men are not informed what their women are suffering from. We are simply required to pay. Therefore they have got a free state in the hospital. From the political point of view, I may say that Pakistan was conquered by force of religion. Missionaries are on very good terms with America. It is, therefore, feared that politically this may lead to anti-nationalism. Prayers are compulsory every morning. Advantage is taken of psychological movements for impressing Christ's blessings to the patients. There are two preachers, a man and a woman, who preach to the patients in the hospital. The male preacher comes from the hospital itself. Why he is allowed to enter the hospital when no other males are allowed. Diagnosis is not made known to patients. When prayers are offered, patients are informed that they are for their cure. Once there was a quarrel between a man and a woman. The woman was given shelter in the hospital and later she became a Christian.

Shri Bhatkhade, Pleader : There was a nurse. She was Christian and her surname was Sathe. Twins were born to a woman in the hospital. One of the twins was requested to be given to the hospital. This is an indirect attempt to convert.

Shri Yeshya son of Ganya Mahar of Ukali : This is a case of last year. I am a poor person. My son got burns. I was given to understand by Missionaries that he would be given free medicine. He was kept in the hospital for two months. Having admitted as free, I was given a bill for Rs. 60, when I refused to be converted I paid off the bill and took away my son.

Shri Narayan Nagane, Pleader : In weekly markets, Christian preachers use abusive language against Hindu Gods in their propaganda. Krishna was said to be a debauch. Maruti was said to have a tail. Kunti gave birth to five sons. And it was explained that human beings cannot have tails or give birth to five sons. Hindu Gods are, thus, said to be imaginary. On this, there was great commotion and agitation. There was danger to peace and order. But the mass was pacified. Government must first check the finances of missionaries. If the Mission Hospital here is closed, we would have no objection. The hospital is about 15 to 20 years' old.

Dr. Spiker : We do not baptise, we merely preach. We do not expect patients to come for prayers. There are no prayers in wards. Regarding the allegation of Yesha, you can see our account books. We have come to India out of sheer love, for the people and the country. We spread the love of

Christ wherever we go. We do not force anybody. We have come with love for people. That is Christ's message. In our opinion, there will never be a Krististan in India.

Rev. Gaikwad : Our work is on the lines of the message of Christ. Christ says, "Preach, Teach and Heal". The missionary preacher alleged to be living in the women's hospital, lives in the compound and he preaches behind the hospital, outside the building. I am from Washim only. I was educated up to Matric here and then I went to Mysore for theological training. I get Rs. 70 per mensem as pay. The amount is received from India District Assembly which is an organised society. Shri S. P. Dongarde is the treasurer of this fund. There are 1,400 Christians in this area. Missionary work started here since 1912. There are ten reverends, 22 missionaries and about 45 other preachers. If we are not allowed to preach, there is no point in our running the hospital. The Christian population here has not increased by even 150 within the last ten years because the position of Christian Mandli was unsound. Now, it is functioning all right. There was practically no work during the last ten years. But since the last month, there is spread of love and consequent good work. There is a vast change now. We want that Christians should be good nationals. We do not say anything about America. I am not a national of America. I shall spread the Message of Christ so long as I am alive.

Shri Bandhe, Pleader : I had a Tabsildar friend Dhamdhare. He was a convert. Once he told me that there still prevails a feeling of casteism among the converts. And a Brahmin convert will give his daughter in marriage to a Brahmin convert only and not to a Mahar convert.

Dr. Spiker : If Indian Christian preachers speak anything which would offend your religion, please inform us. If there is any trouble on religious grounds in the hospital, please inform me. I will set the matters right.

Shri Bandhe, Pleader : Christian literature was distributed here in the Balaji fair last year. Similarly, they play havoc in Loni Fair. Yesterday, there was a fair here, but they did not distribute any literature this year because of the Commission's visit to this place.

Rev. Gaikwad : A community convention is going on in Yeotmal. Therefore, all of us were there. Otherwise we would have distributed literature this year also. We speak against idol worship because it has been mentioned in our religion.

Dr. Spiker : Our Central Body in America is known as Church of Nazerene. Within the last ten years we did not have more than 50 converts. I am not sad over it, because one convert means one world.

Chairman concluded with thanks.

AKOLA

The 15th October 1954.

Chairman explained the object of the State Government in setting up the Committee and introduced the members.

Shri R. B. Athale : As far as I know, missionaries are doing useful work. They are not taking part in anti-national activities. I have received no complaints against them. No complaints about conversion by force. There may be inducement, but it is not on a scale worth the name.

Shri Khandare of Scheduled Castes Federation—Mahars: Those who have been converted to Christianity, are holding good posts in life. Mahars have been the victims of all—Musalmans in Musalman Raj, Christians in English Raj and Harijans in Congress Raj. There is no Government help to Mahars even after independence. Conversions are mostly from our community.

Christian Missionary: There is no problem as such in Akola. There are prayers in the morning and evening in our hostel. Anybody is admitted to it on payment of the prescribed fees. We go out preaching for some days in a week or a month but that has nothing to do with our hostel. There is no appreciable increase or decrease in recent years in the Christian community here.

Funds are received from America. They come for Mission work. Our churches are becoming self-supporting now. We do not gain anything by converting people by showing them allurement. We do give some scholarships and help to needy persons.

DISTRICT BULDANA KHAMGAON

Abstract of applications received in Buldana district The 16th October 1954.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri V. N. Bobde, President, Arya Samaj, Khamgaon.	Temptations to children by offering sweets and abuse to Hindu religion and dietics. They advance money to the needy and impress upon them the benevolence of Christianity. In schools and colleges, prayers and religious instruction are compulsory. The first step after conversion is to feed the converted person with beef. Christian Government servants are also seen exerting undue influence to convert Hindus. Sugges- tions to Government and Committee are given.

Deputation, K h a m g a o n Nagar Hindu Sabha.	Missionaries have committed various atrocities to achieve their object. They are under the impression that they can go on with their activities with greater vigour in Secular India. Their activities are carried on under the garb of benevolence and are of a political nature, being anti-national. Change of reli- gion ultimately leads to change of nationality, and the creation of Pakistan and the recent event in Assam demanding a separate state
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Names (if legible) and number of signatures, place, etc.	Nature of complaint and request
(1)	(2)
Shri P. S. Shekdar, Member of All-India Hindu Maha Sabha, Khamgaon.	are the examples. Majority of foreign mis- sionaries are Americans and due to Pakista- American pact their activities are suspicious.
	Hindu Maha Sabha started movement against the activities of Christians two years back. Meek-Committee appointed by State Govern- ment in 1935 suggested that conversions to Christianity should be prohibited by law, ex-Governor Shri F. K. Willy had also recommended the activities to be stopped by law. Shri Carner a local missionary admitted on the 15th August 1954 when a Morcha was taken to him that the atrocities committed by some of the foreign missionaries are shameful. Central Minister Raj Kumari's Amrut Kaur's praise of the work of Missionaries at a time when the Committee is appointed by the State Government to enquire into the activities of Missionaries, is unfortunate.
Shri Supaji Sumpat Hiwa- rale, Scheduled Castes Federation, Khamgaon.	The main reason of conversion to Christianity is the treatment given by the Hindus to untouchables. If conversions are to be stopped, untouchability should be removed by law.
Shri V. K. Soman, Meikar	MEHKAR <i>The 16th October 1954.</i> Hindu deities are openly abused in village fairs. Humanitarian work is done with the selfish motive of converting illiterate and poor people. Government do not take any action against the missionaries though we have achieved independence. China has banned the entry of foreign missionaries. Government officials also help the missionaries. In Meikar missionary people could get land for the construction of Church without anybody's knowledge in no time whereas the Education Society which is trying to get the land just near this Church since the last six years has not been able to get the land.
Shri Rajeshwar Vyankatesh Deshmukh and six others.	Change of religion is very dangerous to the independence of a nation. History has proved it and that is why Pakistan has come into

Names (if legible) and
number of signatories,
place, etc.

(1)

Nature of complaint and request

(2)

existence. Missionary activities have increased since independence in the hope that they may be able to create another Christian than just like Pakistan.

CHIKHLI

The 17th October 1954.

Janasangh workers deputation, Chikhli.

Missionary schools are not given even gazetted holidays on Hindu festivals. Religious teaching is compulsory even for non-Christians. Missionaries distribute woollen clothes and costly medicines practically free of cost, simply to attract non-Christians. Converted children are not kept in the same villages where their parents and other relatives reside.

MALKAPUR

The 18th October 1954.

Shri T. G. Bapat and three others.

Activities of all missionaries are directed towards spreading their religion particularly in the area inhabited by illiterate people. Use of violent measures to achieve their goal, e.g., in Travancore and Cochin States. Humanitarian work is being done only where they expect conversions. By use of offensive language for other religions in their preaching and misleading the illiterate by mis-interpreting Hindu religion, they humiliate and bring into disrepute Hindu religion. Dabbling into politics by forming separate parties, e.g., incident that happened in Naga Hills at the time of Prime Minister's visit. Some remedies have been suggested to check missionary activities.

Shri T. B. Kulkarni, Pleader, Malkapur.

The applicant has given his suggestions for Government's consideration. No specific complaint.

Shri R. T. Ingle, Secretary of Jaihind Chokhamela Harijan Hostel, Malkapur.

Missionary work is summed-up as "a man eating device". The advice of Dr. Ambedkar to leave the Hindu fold and to adopt some other religion has offered greater opportunity to Christians to convert depressed classes. Christianity does not cast off casteism and colour discrimination. No progress of Christian activities in Malkapur area—Humanitarian work is only a mission.

KHAMGAON

The 16th October 1954

The Chairman as usual explained the purpose for which the Committee has been set up by the State Government and introduced the members.

Shri Bhatia, Chairman, Janapad Sabha : Missionary incnace, like T. B., is a great disaster in our country, which will destroy it. Government should, therefore, take a step to check it. Missionaries may live in this country. Hindu religion does not hate them. But they should not enter into objectionable activities. I am not in a position to give the number of converts since 1947. There are a girl's school and a boarding here.

Miss Janet, Head of the School : Christians here have no cause for complaint or trouble. There is no conversion here.

District Superintendent of Christian : We believe that there is only one God on earth and it is Christ. We tell people accordingly. It is His desire that we should go out and tell the shubhwarta (good news) to every one. If anybody does not do so, he is not a real Christian. I speak only of Khamgaon whereas my other friends present here have been speaking in general terms because they have nothing to say against our work in Khamgaon.

Shri Brahmapure : A comparative study of religious preachings should be compulsory for anyone who preaches particular religion. God's kingdom on earth which the missionaries preach, means Christian Raj. But ours is not a Christian Raj. Missionaries may be using idiomatic language in their prachar, but it has adverse effect on our illiterate brothers. This is only one of the many instances. Extracts from Bible are also used for prachar. The reservation of seats for candidates of different categories in railway and other central services, is the result of religious fanaticism. Christian converts have no love, affection or sincerity for India. The demand for Isaitan is a symptom of this. Culture and nationality cannot in my opinion, be different. The fundamental policy of the State should be such that such converts should not be allowed to live in our country. There are different denominations even among Christian missionaries. Missionaries from all over the world have been functioning in our country. These foreigners do not come here purely for the sake of religion. They are directly or indirectly connected with foreigners. Such people as have been obliged and converted by them are bound to have affiliation for foreign countries of these missionaries. Raj Kumari Amritkuwar visited the State and gave a certificate to these people. This should not have been done, particularly when the Commission was to come here. In Canada one of our Swamis, who had gone there for preaching Vedanta, was asked to quit that country. Even in foreign countries, there is relation between religion and politics. In Kabul one man has become Ameer. He says that three Bs should be kept away by his successors. First B comes from Bible, second from Brandy, and the third from Banias. We do not invite anybody from foreign countries. They oblige such people as are illiterate and backward. They have obliged us too much so far. It is, therefore, time for them now to go away. If they want to remain here, they should remain as Aryas. One Kirtankar from Ahmednagar had come here. Everyone knows how he used to abuse the Hindu religion. In the past Government servants used to check missionary institutions. They may not be doing so now. A major girl from Nagpur was brought here by missionaries. When her husband and father came to take

her away, Dr. Chande, Dr. Barve, Kale and myself went and called the girl. She refused to come unless her husband become Christian. Her husband and father put the girl in our car. Miss Maw of the Mission also tried to get into the car but the driver of the car did not allow her to enter. Miss Maw then went to local police S.-D. O. who took out warrants of kidnapping against us. The trying magistrate in his judgment asked that the girl should be given in charge of Miss Maw. This shows the favouritism of Government officers towards Christians. There is no trace of the girl since then. Government should make a law that Hindus should not be converted. Punishment should be imposed on those who break it. Forty lakh dollars are being provided to these people by American Government. The political aspect of this should be clear from this fact.

Shri Dar, Member, Hindu Mahasabha : Missionaries go to Government primary schools and children there are attracted by them because they give them sweets and there photographs, pictures of Christ are freely distributed by them in such schools.

District Superintendent : We deny this allegation.

Shri Dar : Do not go to small children to attract them. You come to us. A tailor's wife was being taken away by some missionaries. When I intervened, I was told that they had obliged the tailor. Even a secular man like Jawaharlalji has confessed that missionaries have political motive. There is political motive behind conversion. Shri S. D. Gill, an ex-Christian missionary, has said that when a man becomes a Christian, he does not remain an Indian. There is change in his loyalties and affinities. There is extra territorial loyalty. We make no distinction between different foreigners, whether he be a Goanese or Portuguese. Even Indian Christians have supported our move for driving out foreign missionaries from this land. It has been stated in Meek Committee's report that conversions to Christianity should be stopped in this country. When foreigners pay to preachers, we feel that they may be taking a pledge from them that so many persons must be converted. The Committee should try to get a copy of the pledge and find out the object of receiving such a huge financial aid from foreign countries.

Anekar Vakil, Hindu Sabha : I have presented an application on behalf of the local Hindu Sabha. We have acquired swaraj to preserve our religion and culture. Religion and politics cannot be divorced. The Second World War was fought by Hitler to extend his culture. I wish that the Committee's report should be ideal for the whole world. Foreign aid should come to the Government of India instead of direct to the missionaries here. They can utilise it to the best advantage. They say that we should become Christians. Our religion teaches us to make others Arya. If we work with their zeal, what will be the position. Will there be no clashes in the future? So far as Buldana district affairs are concerned, Chikhli mission has purchased 125 acres of black soil. Missionaries activities are very secret. From census reports it may be seen that between 1941 and 1951 Christian population in this district has increased. I have made basic suggestions in my application.

Shri Dongre Vakil, President, Bar Association : Missionaries object to our preaching in their localities, but they preach in our localities.

District Superintendent : These people have several times preached near our compound.

Shri Narayan Mapari: In one of the Kirtans of Mr. Carner's brother he abused Hindu religion. I, therefore, requested Mr. Carner to allow me to speak a few words after his Kirtan. In the course of his Kirtan he said that Hindu Gods are of stones, and stones are in latrines, buildings and temples.

Mr. Carner: This is false. This was a private programme. I did not like to allow him to speak in our private programme.

Shri Narayan Mapari: Christian schools and hospitals are run merely with the object of proselytization. My wife was formerly a Christian. She has been converted to Hinduism now. When her sister was in Christian custody at Pendra Road, I went with my wife to her and she (aged 11 to 12 in 1950, May) desisted to come back with us but the Christians refused to send her. Shri Dehankar and Gopalprasad, Pleaders from Bilaspur gave me an application, which I gave to Police. They made enquiries, and said that there is no girl of the name. This is the fate of children in mission orphanages. Till now there is no trace of my sister-in-law. One Harijan from Chikhli had come here to take away his sister and he requested my help. But he did not turn up again. It appears that the missionaries have sent him away after bribing.

Shri Supaji: I do not know any cases of conversion, or of allurement. Missionaries oblige people. Reads out his speech, which was written for him by some one and supports the missionaries, speaking highly of services rendered by them).

School Headmistress: I have been in the school since the last two years only. There is no mission activity in the school and no books have been given to the children during school hours. We visited the primary school here once as requested by the District Inspectress of Schools. We also allow teachers from other schools in our school for some time. If you think that we have done any harm to you, we are prepared to make necessary changes in our working. Our school is always visited by the District Inspectress and she did not find anything against us so far.

MEHKAR

The 16th October 1954.

The Chairman introduced the members of the Committee and explained its object.

Shri L. Deshmukh, Landlord: We feel there is some political motive behind the religious activities of missionaries. There is no part of prayers in this conversion. Missionaries stand surety for thieves and goondas and convert them. Such things have taken place in British regime. I cannot say if there are any cases after independence, but I heard that there are some.

Shri S. L. Mannote, Christian Palak: I spread the message of Christ. I spread religion. I have been doing this since 1938. I preach the Christ of the Bible. There is no objection to my doing so, except by a couple of persons sitting here. I have never said that people should change their religion. But I wish that there should be a change of heart. I try for that and shall be doing so.. Regarding the allegation that we preach to the sufferers, we say that on the alleged occasion loud-speakers were used and the life of Jesus Christ was explained for two hours, which could be heard in the whole town. Therefore it cannot be said that we approach the

illiterates only. About taking advantage of economic distress, I do not think that those who made this allegation, will be able to point out a single instance of this. Dr. Spiker used to come here formerly. Now Dr. Vikar comes. Females from respectable families of this place come to mission hospital. I give a beat of drum that all needy should come there. When they come, naturally there they talk to us on different things. Christ has said that the sufferers should be helped. I am talking about conversion of heart. In the conversation in the hospital. I tell them how Jesus Christ cures the patients and their souls. He is the greatest physician in the world. Regarding providing employment, since missionaries have no political influence, it may well be understood what they may be doing to provide employment. About abuse of Gods, I have been preaching in this taluq and in Maharashtra, but I have preached Christ of the Bible and nothing besides that. I have never uttered a sentence against Hindu religion. I have told people about the saving power of Jesus Christ. I take particular care to see that no words are spoken against any other religion. There is an allegation that land has been given for Christian temple instead instead of giving it for school. In this connection I have to say that I am a citizen of India. When we requested the D. C. for land, we stated therein that when Muslims and Hindus have several mosques and temples, why should we not have a single church. Even if a man is baptised, it does not mean that he is a true Christian. There must be purity of heart. There was a camp in Wadgaon in 1939. People come from distant places for camp and take part in bhajans etc. About criminal offences and surety by missionaries under section 110 or 107, this was an old practice before independence. (The Chairman said that the Committee is not concerned with that. About the allegation that the Christian religion does not allow two wives....the speaker went on to say further, but the chairman informed him that this is not important from the point of view of the Committee).

I am an ordained priest. My pay is just sufficient to meet my bare necessities. I get Rs. 100 per mensem. Luther Mannote is my name. I have converted about 8 to 10 people so far. I may have baptised some people. (In a roundabout manner avoids to give out the caste of the people converted). I get my pay from local church. 1/10th of it is expected to be contributed. The church of the Nazerene has a central fund. Shri Sadasheo Dongardive is its treasurer. Missionaries do not force me to preach. I do not preach for money. It is because of the love of Christ. I am not the only preacher. In my religion every one is expected to preach. Otherwise he is not a true Christian. There are about seven pracharaks in this taluq. Their pay comes mainly from central fund and partly from mission. There is a congregation of 20 persons here.

Shri P. N. Kale, Pleader, President, Taluq Congress Committee : People go to the bazar for purchases and listen to their prachar. Missionaries should not think that they go to listen to their prachar.

Shri B. G. Deshpande : Missionaries do not preach Christianity but they misguide the people, when they say that Christ is the greatest of all apostles. This is nothing but repetition of Angul.

'Pandit Awasthi : Why missionaries are active in India only? Why do they not go to other countries? In India there is a change of culture by conversion. An Englishman praises Thames like anything. Similarly an Indian Christian praises the Thames. He does not speak highly about the Ganges. We say that Christians are ours and they should remain ours.

Shri M. I. Deshmukh, Pleader : The mission property in Mehnkar is worth about a lakh of rupees. This is purchased with the money received from foreign countries. Even doors and other things of mission bungalow have come from abroad. Why did they not employ local carpenters and others for these things and give them employment? We have not been able to build such a building as their mission bungalow for our Bhatji, even though we have been living here since long.

Shri K. T. Sangle, member A. I. C. C. : In our Ved-Puran there are instances of walls moving and buffaloes reading Ved. Then why not read that and why read Christ. When the hearts of missionaries are not changed, why should they think of changing the hearts of others. That is false. They come to India but they do not want to mix with people here. It is their money that mixes with the people and not their hearts. I do not remember that Christians ever preached Mahatmaji's doctrine. I am of Kakri Sampradaya and sing Bhajans. Our object is to bring about change of heart of persons like Luther. In the famine of 1939, August-September, missionaries used to stand on the road and obstruct people from going to gitti camps. They used to say "why do you go to gitti work? Jesus will give you money. Embrace our religion. Take money and join our religion. Why do you do gitti work?" Their British support disappeared after independence. Once Hindu Gods and Krishna were abused by missionaries. I asked some questions to the preacher but he was not able to reply.

Shri M. L. Deshmukh, Vakil : YMCA, Nagpur's collection is after independence. Prof. Dharamraj was accompanied by Government revenue officers from Mehnkar. We do not get admission to YMCA. Our taluq contributed Rs. 15,000 for the purpose. Why Government officers should help when there are no Government instructions on the subject? I am not criticising any particular revenue or other officer, but my point is that even now Government officers patronise Christians but they are not inclined to patronise local organisations.

Shri Luther : We get converts from towns as well as villages.

Shri Kale : In 1951 a woman aged 50 or so was converted to Christianity in Bhadegaon village.

Shri T. S. Saoji : I know a case of hospital conversion, where a man getting Rs. 45 had become Christian to receive cheaper and careful medical help.

Shri Carner : Replies to all points and says that false charges have been levelled against Christians. We do not want to teach people about Krististan. We tell people to cooperate with Government. When there is a war, I do not think we will go against India. We try to approximate our standard of living here with the one we are accustomed to in America. The money comes from America because we are poor. We preach that Christ is love. I did not preach anybody. I left my father and mother, my family and my standard of living. I have done all this sacrifice for Christ and his love. Is it not sufficient proof of my sincerity to Christ and his love? We do not want to denationalise people here. We help the Government in all its activities. I can only speak for myself. I cannot speak for all the missions in India. If some of the Christians vilify other religions, I believe it is a mistake on their part.

CHIKHLI

Chairman explained the purpose of the committee.

Dr. Ramvilas Nathmal Daga of Jansangh : Manibai village, 15 miles from Chikhli, has almost been converted. We have a man here who was converted. Now he has come back to Hinduism.

Shri Dhondu Sheoram Borkar : I was a Christian before 15 years. Later I became a Hindu. I was poor. There was no cultivation for me in the jungle and no house to live in the basti. Christian preachers approached me and said that I was very poor and if I became a Christian, they would educate my children and help me in emergencies. Taking into consideration the circumstances in which I was placed, I considered it proper to become a Christian. I remained so for about 8 to 10 years and my children were admitted to school. But after some months they demanded fees from me. I have four children. I used to get only Rs. 8 per mensem as pay and the fees of these children was Rs. 11 per mensem. I could not, therefore, pay the fees, and my children were removed from school. All the children have thus left the school now. They are approaching me again for conversion. They request me to send my sons to school. They say they will have Kristian when their number increases. They also criticise Hindu religion. I used to receive about Rs. 5 to Rs. 10 per month for a year or so after conversion. Those who are well-to-do do not become Christians. Only poor persons are attempted to be converted. There are many such people in villages. There may be about 5,000 Christians in Chikhli taluq.

Dr. Daga : I can give many applications from those converts who have come back to the Hindu religion. In different countries different religions have patronage of the State. Similarly Hindu religion should be patronised by the State in India. Government should open a branch of the Ecclesiastical Department for Hindu religion. Lakhs of rupees are spent on various schemes by Government. Government should spend something on Ecclesiastical Department by saving some amount on their schemes.

Shri Borkar and Daga : There is no restriction on scheduled caste people for entering any temple. No inducements are given for reconversion to Hinduism.

Shri Bhatkar, M. P. : Ninety-nine per cent of the converts are from my caste, i.e., the Scheduled Castes. I run a Chokhamela hostel here. In 1924 all Scheduled Castes converts in Janephal were brought back to Hinduism. Unfortunately we have no funds to give them employment. Most of these were reconverted to Christianity by missionaries. I do not mind their propagating any religion. But they should not abuse other religions. Missionaries distribute free books. Generally there is more conversion among Mahars and Mangs. Criminals such as thieves are told that if they convert to Christianity, there will not be police watch over them. Many are converted when they are minors. There are some boys in my hostel, whose names were changed without permission in Christian hostels. Their parents are ignorant and illiterate. This is true. Names of my children were changed by missionaries without my knowledge and permission.

It is difficult to say how many of these are victims of this practice, because there is a form which seeks permission of parents for Bible classes and attendance at prayers. Most of the parents are not educated. Therefore they sign these forms blindly. People think that admission and teaching is free in mission schools. But when students leave their schools, parents are asked to pay fees which is impossible for them. Out of a total population of 205,000 in taluk scheduled castes are 34,000. When the question of scholarship for scheduled castes and backward classes comes up, converted students record their names as Mahars.

Shri James : Our mission school is only up to 8th class. Children passing out from it go to Government high school.

Bhatkar : Here is only one temple of devi to which everyone is allowed entrance. Other temples are not open to Harijans. Some of these are private. But almost all the temples are not open. In Amdapur there is a boarding which is not open to all. Missionaries are spending more on their hostels than Government is doing on our hostels. Two educated Harijan girls here have no service, whereas others have got it. Harijan boys are not taken up in police service in the State.

Shri C. C. James : Instances can be quoted where many people come of their own for conversion. So far as I know, no money has been given to Borker for conversions alleged by him. We are in somewhat the same situation as Government. Fees in our schools are low. We allow religious teaching in our schools. We are gradually increasing our fees from time to time. This year a Christian student said that if his fee was not reduced, he would turn Hindu. I told him that we are not Roman Christians and do not give fee and other concessions. In past years, several people came to me saying that they wanted to get themselves converted. But I found that they were mostly in search of some concessions or facilities. I refused to convert them. Ours is definitely an Evangelistic mission and, therefore, we are interested in change of heart. There have been no doubt cases of some Christian converts going back to Hindu religion. We are not interested in the mere name "Christian" without belief in Christ as the Saviour of the world. It is said that uneducated people come to us for conversion. But those who come to us are in misery and poverty, and are hungry of love. And, therefore, they want to see the true God. Educated people also come to us. But they do so when there is need for them. We say that Christ alone can give salvation, because we do not know any other religion or God. There need not be any suspicion about agitation for Kristitan. We are very much against it. I have never heard it from any Christian. We would certainly be against anything like that. Christ did not encourage the people to live in, talk of or form separate countries. In Palestine, Christ did not encourage a Kristitan. When relations between America and India are not cordial our interest may be divided. But they cannot be so on Pakistan issue. I think people of our denomination will be loyal to the country when there is war. Christian countries on the whole were very favourable to India's independence. Before coming to India, I had an opportunity of knowing what the Christian missionaries spoke of this land and whether other independent people liked to see India independent. I never heard any missionary speaking in favour of continuance of the British power in India.

Shri Carner : I personally believe that one reason for bringing independence to India is the principle of Christ, viz., Love. That has influenced people in India very much. Christian influence might have been more in India than in other countries.

Shri John Minikrao Meshramkar : I deny the charges made by Dr. Daga of Jamgarh. In our schools holidays are given to Hindus and Muslims during their festivals. We give national holidays. Holiday is not given for Desra. We do not give all the holidays mentioned in the Education Manual, because the students in our school are 99 per cent Christians. Hindu teachers are given sectional holidays. Christian holidays are for the whole school. Religious education is not compulsory in our school. There are 280 students in all in primary and middle schools. Out of these, 24 are non-Christians. Consent is obtained in writing from guardians or parents before giving bible training to their wards. Every year the parents give permission. Today only I have come across the first instance where the consent form is not signed by a guardian. We distributed warm clothes to Christians here because they were received for them from their American brothers. Clothes were not easily available here during the war period and, therefore, they were sent from America for their Christian brothers. Christians may have given them to others. Some Musalmans in Eklara were also given these clothes. We do not insist on American medicines only. We purchase medicines from local market (Dr. Daga's shop). We do not take away small boys as alleged. There is only one mission hostel in Chikhli and, therefore, Christian boys from other places, in the taluq come here. We never uttered the word "Krististan". We do not write "Harijan" for Christian people. Gaya and Namdeo Borkar's names were not changed to Christian names as alleged earlier.

The 17th October 1954.

Chairman explained the object of the State Government in appointing the Committee and the purpose of the meeting.

Shri Ramrao Patil : When India is declared a secular State, all religions should have equal right and, therefore, the preaching by Christians should be stopped.

Shri Dongre, Secretary, Buldana District Jansangh : We have no objection if a person is converted by mental and spiritual satisfaction, i.e., conviction. But missionaries do not stop with preaching their religion. A new tendency is created among the converts. There is peaceful work in this district. Where mass conversions have taken place, there is aggressive action. For example, in Travancore, 200 Hindu temples have been destroyed. In Chikhli taluq, there are churches, schools and other means of prachar at Yeota, Malwandi, Manubai, Eklara, Kawhala, Amdapur, Undri, Mes, Antri, Develgaonmahhi, Deulgaonraja and Dhau. The mission school in Chikhli has 300 students. Of these, 5 to 6 per cent are Hindus, 5 to 6 Muslims and the rest Christians. Every day a prayer is sung in the school according to the Christian religion. In Bombay State, Gita recitation has been stopped, as ours is a secular State. Missionaries may conduct schools but politics and religion should not be allowed to interfere with the education of our young generations. Christian schools are not closed even on gazetted holidays, particularly on Hindu festival days. Diwali holidays in mission schools are hardly for three days when other schools give ten days holidays for Diwali. Hindu teachers get holidays with some difficulty, but Hindu students do not

get them at all, because they have free education at Christian hands. Poor boys are attracted to their schools because they get there freeships. They are afraid of taking leave, because if they do so, they may be removed from the school. Mission schools charge Rs. 5 as fee for IXth class. In this way monetary aid is rendered to 70 families. Only such people are rendered help, in whose case there are some chances of conversion. About 50 families of students receive help. Hindu names of students are changed to Christian names in their schools without baptism. This amounts to fraud. Concrete cases of this will be given in future. Bible period is compulsory in Chikhli mission school. The reason for this is said to be that about 80 per cent of the students are Christians. Most of the boys are indirectly completed to be present at these Bible classes.

Another place used by Christian missionaries for religious preaching is their hospital. In Chikhli mission hospital, non-Christian patients are told that prayers are offered to Christ for their recovery. They are given medicines and thereby they recover. Poor patients are misguided. They are made to believe that Christ has recovered them. Those who have no faith in prayers are also subjected to such phenomenon. A book of Rev. Baba Padmanji was given under the pillow of a patient for his early recovery. Rev. Baba Padmanji wrote his novel in 1956 to show that Christian religion is better than Hindu religion. In this book he criticises Bhism and others who are held in high esteem by Hindus. Hindu Gods are abused in the books which are used as a means of prachar.

An example of aggressiveness of missionaries in Kelvad, mass meeting may be given on one of the boards exhibited in the meeting it was painted that everyone should take a vow that he would convert at least one man during the year. In Manubhai village, it was pleached that theirs was not Indian nationality. Missionaries speak highly of America and try to create affinity towards it. In cinema slides, they compare poverty in India and wealthy living in America, thus lowering India in the eyes of its sons. It is preached that we should live like America.

Suggestions to improve.—Mass conversions should be stopped. Conversion in bloc proves that missionaries resort to means other than conviction. Therefore, a magistrate's certificate should be insisted upon in cases of bona fide conversion. If funds contributed by Indian Christians only were utilised for conversion propagands, there was nothing objectionable. But it is well-known that their funds come America. Government should examine their accounts every year. There should be Government control on their funds.

Forms were distributed in Chikhli mission school only three days before the visit of the commission, and permission for attendance of students at Christian prayers was sought from their guardians.

Shri Kanade Shastri : The present political situation is such that it is not necessary for foreign missionaries to supply grain, cloth, etc., to our countrymen. Everyone should be free to propagate religion. No minor should be allowed to change his religion. There should be legal check on conversions. Whatever help is received for the poor, it should be under Government control. There need, therefore, be no mission hospitals. Government may employ American doctors. But the hospital control should be with Government and it should not be called a mission hospital. In America, no religious prayers are offered in hospitals. I was in America in a T.B. hospital. There is no restriction on anybody about prayers. I do not believe that patients cannot be cured in hospitals without prayers. Those who believe in God

pray him at the time of taking medicines. Everyone should have freedom to open hospitals. There may be class to give knowledge of other religions. But they should not be included in schools. Primary education should be entirely in Government hands. People get converted in thousands when there is famine. Before two years, when there was acute shortage of foodgrains, about 35 persons from a near village came here and after about a week got converted. The term 'Rice Christian' came in vogue when people became Christian in Madras and other tracts during famine. Everyone should be free to change his religion, but every conversion should be by conviction. Rules regarding teaching religion in schools should be similar for all.

Shri Kanetkar : I am a member of the Rationalist Press Association since 25 years. A letter was received by our association from England enquiring whether its object was achieved. This shows that the object of sending money is obviously to convert people. There is acute economic distress. So long as there is economic distress, all conversions which take place as result of this distress should be stopped. The method of registration of converts is useful for check against converts by fraud and allurement.

Shri John Mackay : In Chikhli mission school, we give concession in school fees to orphans. Prayers are held in chapel outside school hours. We have not got Baba Padmanji's text book. We use Holy Bible for advising people. Those who like, read the book. Copies of it may be had from the Bombay Tract Book Society. We do not preach 'Christian religion'. We preach Christ. We do not want to convert people. Those whose hearts are changed, come to us and say that they should be converted to Christianity. All sorts of people, educated, uneducated, assemble at our preachings. As Christians, we do believe in Him. There was time when I did not believe in Christ. But now I am convinced of Christ. Conversion is not the work of man. It is the work of God. I do not think that there can be mass conversion. Conversion is always individual. We give the same simple Gospel message to all educated or uneducated. I cannot ask anybody to change his religion. I tell my personal experience of what Christ has done for me to everyone, even in railway train. I tell of the Gospel. We love India and that is why we come here. As far as our salaries are concerned, we can have much more in our own land. We come here to give our personal experiences and not to enjoy bookish knowledge. Our aim is to help India and there should be no misunderstanding about it.

Shri Gangadhar Sawatram, Preacher : I receive Rs. 100 as pay from central fund. We have our Assembly budget and district budget. All churches contribute to central fund. And if there is a deficit, it is made good from foreign. We preach in very clear words. We do not deceive anybody. Christ's Command is to spread his message in the universe. We do not convert a man immediately on request. But we wait for several months, and then if he is found suitable, he is given baptism. We believe that patients can be cured by prayers without medicine. It is also our experience. Even though we believe in this, we give medicines. We do not speak about any other religion. We exhibit a picture of Christ and speak about Him only. About 15 to 20 persons have been converted in the district during the last two to three years. Our work is confined to religion and, therefore, we do not turn our attention to other things. We would have converted many people by allurement of money, if it was our main object. Each one of us is a preacher of Christ, whether he receives pay for it or not. It is his duty to give evidence of Christ. We don't spoil (batwine) a man as alleged but by change of heart a man improves himself.

Chairman thanked the audience and the meeting concluded.

MALKAPUR

The 18th October 1954.

Shri Bapat : All the missions here are working with the primary object of spreading religion, and they say that their activities are conducive to their religion. They have a centre in the hill area. They convert illiterate, and poor persons. They have no idea of resulting national injustice. By spreading Christian religion they shift their loyalties to Christianity and those countries which follow that religion. They start dispensaries where free medicines are given. Freeships are given in schools to such people as are likely to embrace Christianity. If missionaries want to do social work, they should not do with that motive. They should not try to convince people that Christianity is in any way superior to other religions. They say that Christianity gives salvation and Christ will absolve them of their sins. This is a misstatement. They also do kirtans and recite abhangs and try to show that all the Hindu saints were Christians though they professed to be Hindus. Hindu deities are represented in a perverse manner. Their activities are, thus, aimed at converting people. This should be stopped. Before 1947, they had Government support. Now, they have none. Therefore, they dabble in politics. They are now making propaganda to have separate State groups. No case of conversion has occurred in Malkapur taluq. We have read in papers about this in some other states. They should do humanitarian work only and not aim at conversion. They have no hospital, school or hostel here. When foreigners desire to spend their money on charitable purposes in this country, they should be asked to donate all the funds to the Central Government, who will see that they are properly utilised according to the wishes of the donors. The motive underlying conversions is objectionable from our point of view. Help is rendered to those people only who are likely to embrace Christianity. Christian and Missionary Alliance is working here.

Shri R. T. Ingle, Secretary, Local Harijan Hostel : Missionaries were trying to convert me also, but I proved a tough job for them. Last year, it so happened, that they asked me about the Superintendent of the hostel. I do not know to what mission they belonged or whether they were authorised. Since they say that their work is humanitarian, they should have rendered help to my hostel which was in need of help. But they did not even show me their face since then. This proves that they have motive behind help. A page from the 1936 Annual Report of the Disciples of Christ, has been enclosed with my application. Missionaries have been active in Takhatpur area, where satnamis live. If they want to provide employment on humanitarian grounds, they should give employment to the children and the whole family of non-Christians. I am talking in general. No case of conversion ever occurred in this area. This area is mainly inhabited by lewa kumbis. They are strong exponents of bhakti cult. They are very hard working and industrious. They take bonds for service for five years, ten years or for the whole life. They have no temptation to fall prey to any exploitation or to go to any other religion. They themselves are followers of Vaishnav cult. They had their saint Chokhamela. Mahar community was once upon a time a community which had home industries and other business. Those who had no profession, fell victim to missionaries in the hope of getting employment. Exploitation of the poor and ignorant leads to their conversion. Casteism holds good even in Christianity. I have said this in Satara. One Suryawanshi, has written an article in which he says that Maharashtra

Christian have a culture different from other Christians. This shows difference among Maharashtra Christian, Madras Christian, etc. Sabnis, Waghmare, Sontake have their origin in particular castes. They do not inter-marry even though they have converted to Christianity. Since there are political aspirations of the people in a democratic set up, population means a great deal. If many people are converted to Christianity, our numerical strength is affected and that is a direct challenge to depressed classes. The spirit of denationalization is a great danger to us. In Satara side, there is a difference between the American and Indian Christians. R莫斯his (Mang) Christians supported Dr. Samuel (an Indian) while Dr. Jones (American) was supported by Mahars. That way, the quarrel went on for years. Some people were talking highly of America and deprecated India. I have respect for principles of Christianity. Christians could not give me a good book on Christ. In this area there are no conversions and no complaints so far as I know.

Shri V. L. Appa, Chairman, Janpad Sabha : The world is advancing. Our secularism and political solidarity should not be disturbed. We have experience of the Muslim rule. We have to save secularism. If missionaries here have our welfare at heart, they should hand over their funds to the State in the name of Christ. They may insist on having their own personnel for execution and set up their board to see that their policy is implemented. There should therefore, be no objection to entrust Government with the funds. If this is done dissatisfaction and distress among our minds may go away. Mass conversion is a horrible thing. It should be stopped. In a family, every individual member should have full freedom to decide before conversion. In Travancore, over 350 temples were destroyed. This has appeared in newspapers. There is a most pathetic crisis in the book of Laxmibai Tilak in which it is said that her husband repented and repented for having become a Christian. One Deshpande from Malkapur came to me for employment. That man was not wanted at home and was in search of a guardian. He came in contact with a missionary and got himself converted. He was married in Bodwad to a girl by Christians. He became an enthusiastic missionary. I state this to show that there is a psychological moment in the life of a man which changes him. But this moment is temporary. There are some tricks of missionaries like "bolka dhalpa" (a speaking wooden piece). Deshpande was working as a teacher in Bodwad. His father's name is Ramrao. His whereabouts are not known to me. I want that there should only be mental conversions. There should be a permit or a licence system for conversion. There should be no mass or family conversion. (Reads out from his application.) Conversion should be checked in all cases except where they are by conviction. Social and religious ideas go simultaneously. We may give Indian Christians full liberty, but the foreign element cannot be trusted.

Since our country has been declared secular, we have no objection to Christian missionaries doing religious propaganda but the methods of propaganda adopted by them should be strictly watched. They should not be allowed to propagate among illiterate and poverty-stricken people. Let a man have education and then let missionaries preach him. The reason for each conversion is ignorance and temptation. In my own village Rohinkhed (23 miles from this place) before 20 years missionaries came and preached principles of Christianity in a square and when Ram and Krishna were decried, I was irritated and warned that my Gods should not be abused. I threatened

them and since then no missionary turned to my village. I do not know if that type of preaching goes on in other villages. Regular camps are held in villages in Chikhli twice a year.

Mr. Albert B. Shaw: We have adult baptism. "Christian" means "Christ like one". The complaints voiced here are general, whereas the committee wanted to hear complaints about the taluq. We think of God as "three in one God the Father, God the son, and God the Holy". We preach through Christ. If the holy spirit does not convince you, it will do no good. We present the Gospel to anybody. God has asked us to preach the Gospel to everyone. When Dr. Ambedkar had the intention of changing his religion some missions, might have come forward and given allurements, but I have not given any allurement. We have six months probation for carrying out conversion. I agree to the proposal of making a declaration before a magistrate and giving a period of probation for conversion. "Free will" means the ability of accepting or rejecting a religion. You should give a personal testimony to show that one is not under the influence of anybody. We do not baptise a person without convincing ourselves by carrying out a test for six months. In Nandura, there is a Mahar. I have watched him for six months. I have that conviction within me that a true Christian must deliver the message of Christ to all. That is why I have come here. My motive is to preach the Gospel. In this taluq there are 44 Christians. Out of them, 21 are children. We have Sunday school in the morning. There is one pastor here. We get money from America. This is all freely given. They may give more if they think that we are in need of more money. I did not make any appeal for money. I am not allowed to do it. Our mission here has no hospital. Except preaching, we have no other work. All of our Christians are loyal to India. In case of war between America and India I have no suspicion that Indian Christians of my denomination will go with India. I do not think that Indian Christians will have any affiliation for America, though their main church is in that country.

Chairman thanked those present and the meeting concluded.

DISTRICT MANDLA

Abstract of applications received in Mandla district

MANDLA

(*The 13th November 1954.*)

Names (if legible) and
number of signatures,
place, etc.

Nature of complaint and request

(1)

(2)

Shri S. P. Verma and 30 others. Mass poverty is the main reason for large scale conversion. If law and order is to be expected conversion should be checked by law.

DINDORI

The 15th November 1954.

Names (if legible) and
number of signatories,
place, etc.

(1)

Shri Govindsing Dhurve,
B.A. Final, Mahakoshal
Mahavidyalaya, Jabalpur.

Nature of complaint and request

(2)

The Catholic Mission started its activities at Dindori some 15 years back. Money was distributed at Duhania, Kasai Soda and Dullopur villages to the needy persons and they were converted. In Kasai-Soda village when the Gonds refused to embrace Christianity, they shifted the centre of their activities from this village. People who are not tempted by money, are threatened and third degree methods are used to convert illiterate people. He has quoted 7 examples to show how missionaries convert the people and how they treat the non-Christians.

The 19th and 20th November 1954.

Shri Dhunnulal Soni, Secretary Arya Samaj, Dindori.

Dullopur, Duhania and Bijoura are the main centres of Missionaries. They have got their own houses and landed properties. Their chief aim is to convert the innocent illiterate people by giving monetary and medical help. They adopt the following methods:—

- (i) By giving loan to the needy persons and when the loan is not repaid within the stipulated time, they are forced to embrace Christianity. The amount of loan is not only given up from those who become Christians but an additional loan is also given to them to attract others.
- (ii) Christian teachers are appointed in the schools run by Missionaries. Young children are taught religious songs and are required to attend Church on every Sunday. This has its own effect in their minds.
- (iii) In hospitals, patients are not informed of the real disease and are frightened with heavy expenses. Taking advantage of their helplessness, they are shown the temptation of monetary and medical aid to convert them.
- (iv) Preachers go to village and collect people by rendering entertainment. Idols of Christian and non-Christian Gods are used to impress on illiterate people that Christian God is superior to non-Christian Gods. Wooden and stone idols are put in water to show this.

DINDORI

Names (if legible) and
number of signatories,
place, etc.

(1)

Nature of complaint and request

(2)

- (v) On Sunday poor villagers are invited to Church and 'prasad' is distributed after prayers. Some eat it on the spot. Preachers spread the news among their community with the result that these villagers are outcast and they embrace Christianity.
- (vi) Village children are attracted in Mission Schools and efforts are made to convert them. If there is not much success in this children are given freedom to move freely with Christian girl students and they are tempted to marry Christian girls by becoming Christians.
- (vii) When a villager is ill, Christian Father is approached by a Missionary agent on behalf of the patient. The Father throws away the village deity telling that it has no power to recover a patient and then gives him medicine. After recovery the patient loses confidence in his village deity and becomes a Christian.
Some instances of Missionary activities are given in the end to prove that missionary aim at conversion in their activities.

Shri Ishwardas Kotwar, Khiloti.

The Missionary Father of Gunwani on his round of villagers, collects people and converts them. The applicants did not submit to his wishes and did not change their religion, for which they were beaten by the Father.

NAINPUR

The 12th November 1954.

At the outset Chairman introduced the members.

A non-Christian : Change of religion is objectionable, but it is only sentimental. Allurement of money to innocent people, which may be in the form of help to needy persons, is practised in this area. Similarly free education of children. People who were formerly Gond, Baigas and Pardhans are now calling themselves Christians.

Ratiram (Christian name Simon) : I am a labourer and was converted 25 years ago by padri-women by showing allurement of land for cultivation. I was not given any land. I am even now a Christian. I was Pardhan formerly. I was serving under missionary. Reconversion to Hinduism takes place in my community if some fine payment is made to the caste. My

marriage was arranged by the Christians. I had married a Christian girl. I do not go to church. I was baptised by Father in church and was taught certain prayers.

Barati Gond of Dhanora : One lame man who is a Christian has been removed from service. He was converted on the allurement of service. I live in Dhanora.

Bhagwandas : People work in the Missions and after some days they are asked to be Christians. If they do not, their services are terminated. Therefore, for fear of losing service they have to become Christians. A Father extracts wine from kismis on a large-scale. He has got a permit for this on religious grounds. Twelve boxes of 'kismis' come from Jabalpur per week. The Father gives the wine to tribal people by way of allurement. He may be sending it even to Nagpur, but we are not able to prove it. The 'kismis' parcels brought in luggage and not in parcel van. During Easter and Christmas missionaries give wine to tribal people. This is objectionable from the social point of view. People from the South and Ranchi side are converted and brought here. I saw one Oraon woman with one Gond woman selling fuel. The Gond woman, when questioned by me, said that she would also become Christian very shortly as her husband was given work by Missionaries. People from this side are converted and taken to South (Madras) side. This is deliberately done to remove them from their relation and to deprive them of their affection. Bible is taught in the Mission school. Government should open a school, where there is no other school than only a mission school. Similarly they should do about hospitals. The Missionaries get an opportunity to oblige us during times of necessity and therefore we become Christians. Their work of love and sacrifice influences the people from their childhood. They provide service and when they cannot go anywhere else but are solely dependent on Mission for service, they are asked to become Christians or else their services are terminated. If Government opens a school, boys will stop going to Mission schools. One Mission school was closed at one place because some other school was opened there.

Gopaldas : I was in Koni centre. Once when I was ill, I was admitted to Mission Hospital, Bilaspur. At the time of admission, my caste was asked and after 10 to 15 days I was asked to become Christian, which I refused. Therefore, very shortly I had to be away from the hospital. People do not become Christian willingly or by faith. Advantage is taken for conversion of the helpless condition of poor people.

There is not a large number of cases of conversion of educated people. But those who become converts, are given education up to B. A., etc. There is not much conversion in Dhanora, but converts from outside are mainly kept there. We cannot give exact details about this.

MANDLA

The 13th November 1954.

At a meeting held at the circuit house, the chairman, explained the object of the committee and introduced its members.

Shri Umeshdutta Pathak : There is a case of conversion by fraud at Saledanda of Lootha, vs. Hajari, decided by Civil Judge, Mandla (case no. not known) and its record is in Jabalpur. There is an ugly scene in Dhanora near Nainpur. At this place it will be seen how the village is converted. Since 20 to 25 years old padris have gone. Dutch and Italian (they call

themselves as such) have come since 1920, and more so since 1926. I saw them active in Dindori tahsil. At Dohania and Banghania there was intensive work of missionaries. They used to give free education and interfere with litigation cases by influencing Government officers. These were their methods of obliging people with a view to convert them. I saw this process going on intensively from 1926 to 1931. Therefore I opposed Elwin as much as possible for keeping his headquarters as Karanjia. Father Elwin was making the people Assam-minded. His work was of a different type. According to my reading, he was not interested in conversion. Many people were sent by him to Assam tea gardens and even now the link continues. I do not know if the Catholic Mission was interested in that. Dohania and Dulbaher were centres for conversion by processes, which were anti-national and they were utilising all methods used by Elwin such as attracting bodys from other schools. A large number of them has come back to Hinduism. Their methods of conversion were financial help, legal help and influence on Tahsildars, police sub-inspectors and other village officers. They were the masters of the village. Mr. Hyde who was an Anglo-Indian, was Deputy Commissioner then. He was favourable to them. Similar process I noticed in Dhanora near Nainpur, which is the biggest centre of Roman Catnolics in Mandla district. There was a sort of their colony. Nearly half of the village was converted. During the Second World war there was not much employment near Nainpur. Therefore, missionaries gave employment in their fields. They have cultivation in this district. I have reasons to believe that the work continues even now, but these days they do not move about in the district because of old age. Conversions are still taking place.

Shri Rombharos Agarwal : Conversion is bad for a religion. Conversion brings about an illegal activity about the land Alienation Act. That tribal who gets converted loses the legal rights given to him by the Constitution as an aboriginal. It should be made clear in the Constitution that a man should remain in his own mothersfaith (i.e., religion by birth). Not a single man, in my opinion, has been converted by conviction. It is a fact that neither the Government nor the public care for them. The converts are unable to understand the nature of religion. I do not personally know the procedure for conversion. The fundamental attraction is not conviction. I want that the Committee should do away with the elements which lead to conversion by other methods than conviction. Nothing is being done by the State here. Missionaries are doing conversion and preaching at all their centres. The number of converts during the last 10 to 15 years in Mandla district may be taken at about 5 digits (10,000), Rev. Heertum converted some people by resorting to hunger strike. Shri Chavan was EAC then. This may be in about 1942. In a particular area near Dhanora this was done. I do not know if there are any foreign missionaries in this district now, because these days I do not go out of the city.

Shri Sheoprasad Verma : Secretary Arya Samaj Mandla, read out a cutting from Navbharat, dated the 24 Jun 1954, and some other references. He also said that at Ginwani (Dindori tahsil) conversion was done under the threat of a gun. A Police Sub-Inspector enquired into this and the complaint was found to be false. Sundarsingh and Gobindsingh of Bijora did not get water from missionary's well because the well is kept locked by missionaries. This may be a private well, which is within a compound. These are no cases of Christian converts coming back to Hinduism. There are several sects of Gonds here. No attempt was made at reconversion.

Father Xavier : The allegations heard by me here appear to be wild. I have nothing to say about such allegations. A reply will be given to you by our Jabalpur Bishop. I do not know anything even about the fast of Rev. Heertum. There was some conflict started by Father Elwin in 1944. We started a Normal school in Sijhora that time. Father Elwin wanted the school in aboriginal area. It was not a religious institution. The number of converts during the last 10 to 15 years may be 300 to 400. The total population of Christians in the district may be below 1,000. I am speaking of Catholics. In recent years there are few conversions. We have been working in the interior. Villagers are not so simple as you consider them to be. We do not offer any inducement. We belong to a registered company Perfect Apostolic Co. Jab, and one of the aims of the company is social work which includes education also. In the schools we do not teach religion.

Father K. N. Kurian, Gondwana Mission : In my opinion the non-Catholic Christian population may be 600 to 700. From missionary point of view this is the worst place in the whole world. The same society which works here, works in South India also but the results here are very poor. This is most disappointing to us. We cannot give up our work because it is difficult. During 1900—1918 there were 10 missionaries and there must have been at least 20 pracharaks in this district. They did a lot of work but the results are not encouraging. The defect in their work is that they did not train local leadership, but they did the work themselves. Christianity has opposition from the very beginning.

Father Xavier : Comparing the quality of work the result is not disappointing. It may be so if only the number is compared.

Vanvasi Sewa Mandal has a school here.

BICHCHWAS

The 14th November 1954.

At the outset Shri Malviyaji explained the object of the State Government in setting up the Committee and introduced the members.

Shri R. K. Pande : The district has been utilised by missionaries for their work because it is mostly inhabited by aborigines. Children living in their Ashram are compelled to attend church. Orphans are rendered help only when they become Christians. They are sent to outside places where they change their dress, etc. On return to their places during holidays, they attract other villagers by their fanciful living. They are sent to other provinces so that they should not be influenced by their men here. Outside people are brought here. Some teachers were appointed by them, but when they did not agree to be converted, they were removed from service. Only such persons are working here as come from other provinces.

In the Health Department, sisters and mothers of the Missions visit houses and attempt to oblige people by rendering free medical advice and aid. Some of their agents do Mantra Tantra. The local people believe in this. These agents tell them that Father will drive away the ghost. The Father gives them gurluki mala, (a garland of Gurlu fruit) with a Cross and they are asked to put it on. Similarly photos are distributed freely for worship. In some Adiwasi house, I have found all these things. In one house I found that a picture was given to a tribal by a Father for daily worship. There was

a poor man with two children. The man became ill and there was Mantra tantra. Medicines were also given, but he expired. The children also fell ill and when the mother of the children was very nervous, Mantra Tantra was done. But the agents told her that it was beyond their power and she should go to Christian Father. Fathers gave her a mala (garland) and when her children recovered, the woman wanted to go back. But the Father said that again the ghosts would come and so the woman should serve under them and live there. She was thus compelled to live there. This was some time about 13th May 1954. The Bishop had come at Kurela and I learnt that the children and mother were converted to Christianity. I questioned them, but they said that they had not changed their religion. They simply worship Catholic Bhagwan. Financial aid is also given and when repayment is not made in time, conversion is forced on people. All servants of the Mission are compulsorily required to attend the prayers. I have made enquiries about this and have come to know that it is a fact. Advantage is sought to be taken of the poverty and ignorance of people. Deori is the place where Missionaries came first. Now practically the whole of Deori is Christianised. In Sihora there are several persons who do not say that they are Christians, but they convert others to Christianity and their caste fellows know it. One of the agents invited his wife's sister as guest to his place and then pressed his wife and her sister to go to Bishop. The Missionaries themselves do not work so much among the people. Their agents are very active. They say that there is no other Bhagwan than Catholic Bhagwan, in whom every one should believe. I am a social worker and do not know any religion. The Missionaries should have their head office in cities, and teaching should be entrusted to Education Branch. School and church should not be linked together. Hospitals should be under the Medical Branch separate from church. They should be asked to change their methods of service. At present they pretend to serve but really speaking they attempt to increase their own number.

I understand that they also tell people through their agents that the British Government was good and the Congress Government is not doing anything for the poor people. This shows that there is some political motive.

The name of the woman with three children whose case has been quoted by me already, is Sumitii of Paolina Rewa, jogin by caste. Names of sons are Samaru (name not changed), and Meraha (now changed to Joseph) and daughter Kapuri (now Mariam). Her husband's name is not known.

In Narharganj a Christian school boy was appointed Forest Guard at Kisli Jangwani. Radhelal Pathari's daughter Pacchabai, aged about 13 to 14, was given favourable treatment and she was converted by him. A case was started against him by Mawai Police station.

Eleven persons have been converted on 13th May 1954. When the Bishop visited this place. One Tessi from Sihora was harrassed by the Missionaries because he was living in their compound. An application was given in this respect to Shankerlal Tiwari, Minister. Threats are given of shooting. I do not know how far this is true.

Tribal girls from Dindori, aged between 6 to 17, belonging to different villages, are brought to Kurela for training. When I saw them, they were about 12 in number. The girls informed that they are not Christians. I reported the matter to police to find out whether they had come with the

consent of their parents. A report was called by the local Police from Dindori. Two Fathers checked the report and it was made known by Dindori police that there was no truth in the report.

Christian Father : In this area we do not use the word Christian. We call ourselves Catholics to distinguish from Protestants. The case of girls training at Kurela is two-years old. Now I do not know where the girls are.

Shri Pande : In Manegaon, nearly half of the village is Christian. They get about Rs. 2 to Rs. 3 per mensem by way of salary for attending the church every Sunday. All tribals, poor and lame also, go there. Those who are poor and lazy also go. Father distributes the money. It is not given in the form of charity after prayers. Bhaiyalal Gond Kastakar of Sukhai receives this sum. He attends church since the last 4 to 5 years.

Shri Baredi Bhoi Gond of Mudia Araj (100 miles from here), Janapada Councillor : Narsing of Manegaon was outcast about 3 years back but the Father requested us not to do so. Anant Singh Bhoi Mukhi was called for medicine by the Father but was asked to pray before it was given. Photos of Jesus (and not of national leaders), are in mission schools. They may also be playing some mischief with votes. Christians were instructed by Missionaries not to vote at the Janapada election. The Fathers visited villages where there are Missions, and also other villages. They did not come to my village.

Shri Himmatsingh Partati of Bichchia of the Vanvasi Sewa Mandal : I had cultivation in Chhindwara district when my cattle expired, I was offered help by Christian Father when I approached him. I became a teacher in Mohgaon. I used to go to Balpur (near Ghassor) to receive pay. There was a rule that all should offer prayers at the church before receiving pay. After 5 to 6 months they asked me to change my religion. When I refused, my services were terminated. Some 15 to 20 persons had been converted there. My mother's sister's husband had no issue. He was told to become Christian and he converted himself. The man has been outcast and thus there is division in our family. During my training period, I got opportunity to go to Jashpur in Raigarh district and visit primary schools at Deori, Sijhora, Kudela, Nandgaon and Sakwar. There is medicine in schools. In Ghansor side, baptism is done by sprinkling water on head and a few drops in the mouth. They remove the topknot and give a necklace with Cross. There is difference in our marriage customs and dress and of the converts.

Shri Ambikaprasad Shrivastave : Christian officers indirectly help Missionaries. In mouza Soldanda there was some scuffle and a police report was given by Ramsukh head constable of Mamdla. D. S. P., Shri Ross had called these papers, because the Father had seen him and he was interested in this. Ramsukh was her for about six months. I have gone to Sihora several times. The people have got several things to say, but they say that if the Padri knows this, he will abuse them. Missionaries are adopting political tactics. One day they may contest and win elections. Foreign Missionaries will set up such candidates as will be in their grip. They will have their own Ministers and will have greater foreign contacts. We are therefore afraid of this impending foreign sovereignty.

Shri Hiralal Saraswat, Headmaster, Bhoomijan Indian Middle School, Sijhora : Only Catholics of my school go to church and no others. I am here since the last 10 years. I am a Brahmin and not a Christian. Anand-singh Bhoi's son Mathulal or Mathusingh does not go to church. I am secretary of the multi-purpose co-operative society, Sijhora. The total capital is Rs. 1,100 and there are about 200 shareholders. Even non-Christians are shareholders and members of the working committee. Christian Father is the president of the society. There are 11 members of the working committee, of whom 3 are Catholics and the remaining non-Catholics. The society runs grocery and other shops. My pay is Rs. 110 per mensem. It is paid by the Mission. There are six teachers in the middle and high school. Of these 5 are Catholics. There are 40 boys in the Middle School boarding. There is no separate arrangement for Catholics and non-Catholics. No fees are charged to anyone. We take Rs. 2 per year. No grant is received from Government. There is a girls' mission school at Kudela and daughters of Catholics go there for education. There is no case in my schools of a non-Catholic becoming a catholic.

Shri R. K. Pande : Persons from Ranchi come here as teachers. The object is to take them out of the influence of their relatives.

Shri Solomon Khes, Headmaster, Primary School : I come from Sindega sub-division of Ranchi. I am here since 1937 in Sijhora. I am Christian from the time of my grandfather. Three Catholics from Dhanora are here. Adult education is also done by me. I do preaching some times. There is one more preacher by name Motidas. I receive Rs. 50 per mensem as total emoluments. I am a trained teacher of Bihar Board. I have passed 7th E. T. C. I can be promoted as Middle School teacher. I do some cultivation given by Government under the Grow More Food Scheme. I do not know if any body receives pay of Rs. 2 or Rs. 3 per mensem for attending church as alleged earlier. Non-Catholics some times attend church.

DISTRICT JABALPUR

The 15th November 1954.

The Chairman explained the object of the State Government in appointing the Committee.

Shri Sohanlal Agarwal, Secretary, Vedic S. R. Samiti and Secretary, Arya Samaj : The facts stated in the memorandum presented by me are given as a result of my experience. Government do not make any provision for schools and, therefore, missionaries have got an opportunity of working in Jabalpur. Christian mothers are put in charge of children. No national songs are sung in the schools. Quarters are provided for lady teachers and there is strict control over them. Church is situated in school premises. This atmosphere is responsible for missionary activities. Facilities afforded by Government are enjoyed by Christian students. Christian students have been maintained at the cost of institutions at some places. Hindu Gods and Goddesses are ridiculed in schools. On 21st December 1953, a rehearsal of a drama was being given in a Christian Mission School of Methodist Church. Kalimata worship was condemned and Christian religion impressed in the

drama. Shri Ambikaprasad Saraf, a teacher in the school, very strongly protested against this. Hindu students also protested and the drama was not played. Shri Ambikaprasadji's services were terminated. Some Hindu students were rusticated. Education Department held enquiries into the matter but it was one-sided because they did not ask any of the Hindu teachers and students. The teacher was appointed by the Education Department in another school. The students were admitted to the school and Bible reading was also stopped. A student was beaten and no action was taken though a complaint was made to the police. The boy's father will be produced before you whenever desired. August 15th was celebrated on the 13th in the Johnson's Girls' School, because 15th was Sunday and it is considered a religious day. A drama was staged in which an Indian National Flag was pulled down and ten girls in the drama desired that the Cross Flag should be pitched high above it. We will prove this allegation. A copy of the text of the drama will be handed over to you. If I am not telling the truth, I stand for prosecution. The names of President, Vice-President and Prime Minister of the Indian Republic are decried in American Christian magazines abroad. We will supply you a copy of such a magazine. Foreigners support the offices here. A Christian pracharak, Mr. Pande had been to my house for preaching. He gave a book. A police report was made about this. It was also observed that some small toy arms were freely distributed to children. Powdered milk is distributed to Fatima Club freely in the Gondpura. Christians collect boys, sing a song and distribute them alms and milk. We have got witnesses who will say what allurements have been given to them. Why people are living in Christian compounds and how and why they were brought there may also be examined which will throw light.

Shri Chaddha : Government do not care to know what the higher Christian officers are doing. I am referring in particular to a complaint against Shri Franklin about the enquiry made by him in the school affair. That school receives grant from Government. I started agitation against Bible teaching in schools in 1928. Boys were taken to church in my own presence, and in those boys my child was also taken. Two girls were taken away—one to Raipur and the other to Bastar. This happened some few years back. An European lady did this. The girl was about 15 to 16 years of age. I took the girl in my possession very skilfully.

Shri Gangaprasad Vidyarthi, ex-Student, Arya Samaj, Ganjamara : In Pendra Road Sanatorium, one agriculturist was requested to become Christian because he was not able to continue to meet the cost of treatment there. One Mohemedan boy fell in love with a Christian girl. He was asked to become a Christian even though she was willing to marry the Mohamedan. The boy was aged about 19 to 20. Western form of dress, including tie, is compulsory in a girls' school at Wright Town. This should be stopped.

Shri Satpalnand, ex-Forest Officer : In Raipur, where I was a Forest Sub-Divisional Officer, there was Raipur Forest Tramway. In Singhpur, there was a quarter of Mennonite Mission. They got 8,600 acres of land from a reserve forest from higher authorities. It was a virgin forest. This was intended for a scheme of colonization of arrested cases of lepers and their offsprings. This was the name of the scheme and they received a huge grant from Government. On making enquiries at the colony later, I found that the inmates had come from Dhamtari boarding. I want to point out their manner of work.

Shri Govindsingh Dhurve, Student, Robertson College (a tribal from Dindori area): Before 15 years money was advanced by missionaries free of interest in Dohania. Some five years back a case took place, details of which may be gathered from Shri Varma. Preachers harass people and force conversion on them. Christians are prohibited to take water during summer.

Principal, Johnson Girls' High School: The programme for Independence Day in our school was not planned in a great hurry. Meetings were held on 6th July and 9th August to chalk it out. It was unanimously voted by 26 members present. The function was planned with great responsibility. No one from outside the institution was present at the programme, as none could be invited. We traced the history of the independence of India from 1857 and that is the reason why British flag was brought in. Mother India was represented as having the broadest heart that any nation should have. Mother India was shown as having the kindest heart to welcome the British people and the flag of Pakistan was brought in to show that Mother India is friendly to Pakistan. So also about U. S. A. Cross is the symbol of love and sacrifice. The flag of India was raised the highest. Wrong statements appeared in the press. We had other programme of best rejoicings on the 15th and therefore the drama was performed on the 15th. We went unitedly to the church and offered special prayers. I have given a report of my special meeting to the City Magistrate. Gandhiji loved the Cross. I would not have thought of misunderstanding the Cross. A copy of the text of the drama will be supplied.

Headmaster, Christian High School (Disciples of Christ and Methodist Mission): Regarding the hostel allegation, I want to say that the hostel is meant for those boys who come from different Missions and the expenses are borne by the different Mandalis who send them there. Non Christians coming from outside place are also allowed to stay there. About 19 Hindu students have so far stayed in the hostel. The hostel is not maintained by the school, but is run by different Missions. We do not get a single pie for the hostel from Government. We get grant from Government for the school. Every one has to pay Rs. 80. Non-Christians boys have lessons in moral teaching and Christian boys have Bible teaching. Bible classes are compulsory for Christian students. Teaching of Bible is not a part of curriculum. We have a syllabus prepared for it. Sadachar Dharma is one of the books prescribed in the syllabus.

About the allegation about staff, we have an equal number of Christians and Non-Christians on our staff. The management never rusticated any student. Only a threat was given for the sake of discipline. There was certain word in the drama to which I objected. The idea of the play given here is incorrect. Message of Christ was presented in the form of a story. The position which indicated that the non-Christians should do as the Christians are doing, was considered objectionable. On 28th October 1954 a teacher Ambikaprasadji resigned and he got a job in Government school.

Shri J. V. Hulasiray, District Superintendent of the Methodist Church in Jabalpur: The drama about which allegation has been made was not staged but only a rehearsal of it was taken. This is not objectionable. Seven Hindu teachers are confirmed on the staff of the school and one of them receives special salary.

One non-Christian gentleman: said at the Circuit House meeting at Jabalpur (on 18-11-1954) that the scope of the Committee is not understood properly by the people and some of them are taking undue advantage of the setting up of the Committee.

KATNI

17th November 1954.

Shri Malviyaji explained the purpose of the Committee and introduced the members.

President, Nagar Congress Committee: Allurement of service and money is shown to people to become Christians. One Panjabi from Ordnance Factory was offered Rs. 1,000 for conversion. Loans are also advanced by Missionaries. We render all assistance to Christians.

Thakur Jagpathi Singh: Decrying Hindu deities and some teaching is done every Sunday by Christian Missionaries. A Gond came from Mouza Thuthia some time back. He said that children in the village may be converted to Christianity soon, unless some steps were taken by Government. One gentleman said that there is practically no activity at Katni. There may be some activity in Kymore labour colony.

Arya Samaj people, who came later, said that there is enough to say against Christians in Katni and neighbouring villages. They had nothing in particular, but were willing to supply any information asked from them. Copies of questionnaire have been handed over to them with a request to send their replies in due course.

JABALPUR

The 18th November 1954.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri Ishwarprasad Saltanat Bahadur Sinha, President, Arya Samaj, G. C. F. Quarters, Jabalpur.	The applicant has given his own opinion on the explanation given by the Head Mistress of the Johnson Girls' High School, Jabalpur, at the Circuit House meeting, Jabalpur, on 15th November 1954.
Shri Harisingh, son of Dhan- sing Thakur, Reconverted Arya-Samaj.	He has described how allurement was given to him before conversion and how he was received when he embraced Christianity. He did not get even free education for his daughter which was promised by the Mission- aries before his conversion. He gives an account of how he converted people to Christianity. After conversion he could see

Names (if legible) and
number of signatories,
place, etc.

(1)

Nature of complaint and request

(2)

the corruption in Missionaries, their high handedness and outward show in their religion and as such he was disgusted and sought reconversion to Arya Samaj.

Shri Daddusing and Basanti
care of Shri J. G. Gackwar
Phipkari, Thana Kundam,
district Jabalpur.

He was in the employ of Shri Tandon as Chowkidar, Shri Hansa, Shri Peter and Shri Mohane persuaded him to embrace Christianity by giving him allurement of monetary and other help thus enabling him to improve his standard of living. After embracing Christianity no one enquired of him, nor any help was given. The conversion ceremony was kept a secret and the applicant also did not speak to anyone of his community as he was afraid of being outcast. He then approached Arya Samajist and got himself reconverted.

Shri R. Rao, Jabalpur ..

The missionary activities are not for humanitarian work but for propagating their own religion and for arousing hatred and contempt of other's religion. The Christ Panthi Ashram, 20 miles from Sihora is started for giving medical assistance to the poor people, but the experience shows that after treatment heavy bills are presented and when they are not paid, people are forced to become Christians. People are deceived by calling the Head of the Ashram a 'Swami' who propagates Christianity in the garb of Hinduism. The Theological College are engaged in the Christian Youths Fellowship Organisations and the M. Y. F., the propagation of Christianity and may annihilate the true democrat structure of India. Preachers are trained for missionary work by sending them to foreign countries. Anti-social activities go on in Christian High School, Jabalpur. These have received publicity in press and the State Assembly. The incident on 15th August 1954 in Johnson Girls High School in which the Tri-colour National Flag was insulted is fresh to prove anti-national spirit of Christians.

Shri J. P. Gupta, Jabalpur ..

Shri Alphanzo, an Anglo-Indian Superintendent of Central Telegraph Office, Jabalpur is giving appointments to Anglo-Indians in preference to other qualified Indian candidates.

Names (if possible) and
number of signatures,
place, etc.

(1)

Nature of complaint and request

(2)

Arya Samaj, Jabalpur . . . Supplement to the memorandum presented by the Arya Samajist and Vedic Sanskriti Raksha Samiti at Jabalpur on 15th November 1954.

DINDORI

The 18th November 1954.

Shri Katare Maharaj, Retired Kanungo : We owe the progress of education to missionaries. There is no force or fraud for conversion. I am disappointed to see the treatment given by Hindu religion.

Lallu Maharaj : Most of the teachers in Dullapur are persons who have been converted during the last few years. Several Baigas and Dhulias have been converted. Poor persons are shown allurement and advantage is taken of their ignorance.

Shri Bilthare, M.L.A. : Last year, when Jaisigh Gond was with me, there were several complaints of forceful conversion. Father at Ginwani had beaten some man for return of wife. The Father was American. A police report was made. Generally, a group of four to six villages is called a Tapra. Prayers are offered in the Tapra every Sunday. In the beginning, these are optional. But later, people are compelled to attend the prayers. I know a case of Karanja in Dindori tahsil, where a Gond boy was written as Christian, son of Dr. Rambo. He has gone to his house. I have his certificate. It was published in the press.

Katare Maharaj : Free medicines are distributed at Dullapur.

PATANGARH

The 20th November 1954.

Mukhia : We worship Bada Deo which consists of some trees.

Shri Harnamsingh Rajgond : Father Elwin came here in 1938 from Karanja. Elwin did not convert. No other missionaries came here.

BETUL

18th January 1955.

The Chairman explained the purpose of the Committee and how the questionnaire was framed. He narrated how the Committee wanted to conduct the enquiry. Shri Raman, President of the Lutheren Evangelical Mission, was present among other Christians. He informed the Chairman that the questionnaire was not criticised by his Mission.

2. The Missionaries present at the meeting said that the conception of the Cross and of the attainment is not to be found in any other doctrine. The ideas in the different religions may be the same but the missionaries were preaching the Christ and the Cross, whereas others were not doing it.

3. **Shri Dharmadhikari, pleader :** In our secular State we do not mind philanthropic and other activities of Missionaries. The Missionary activities are aimed at converting peoples to the Christian religion by providing certain privileges or amenities. We object to this. Generally people do not get converted by conviction. If sufficient time is given, I assure the Committee that I can quote specific instances of such blind conversions. Almost all the converts have been drawn from the lower strata of Hindu Society. A religion must have spiritual urge among the men and not merely provide amenities or facilities. The need for religion is for those who are sufficiently intelligent to understand its meaning. Those who are not capable of understanding it, follow their ancestral religion and traditions. I do not object to people taking to Christianity by conviction. Therefore we must make sure that an illiterate person does not accept Christianity by any allurement but he does so by conviction. If you want me to prove this point I think I shall be able to do it. I have no allegations to make so far as the local missions are concerned. They are doing valuable work in this area. Their work may provide indirect inducement in the form of better housing, free education, free medical aid, raising the standard of living and everything else that is better in life, because the Hindu society has refused to recognise them as "men". No one should be allowed to make conversion unless he has got capacity to formulate an idea of a religion. There must be a test of this before some tribunal. The tribunal should satisfy that the person changing his religion is doing so by conviction.

Shri Raman : In regard to the allegations of Shri Dharmadhikari that only illiterate people are converted. I quote an example of one Mr. R. P. Deshpande from Betul proper. He was an educated and well-to-do Hindu before conversion. Regarding the test proposed by Shri Dharmadhikari, I wonder if a secular State like ours should concern itself with individual religion and interfere with it.

Shri Babulal Mishra, Pleader : Conversion should stop because it is a danger to the political unity of India. It may lead to the creation of Isai than like Pakistan. Government may be secular but the loyalty of the people should be such that there should be no ground for them to look beyond their State.

The Christian Missionaries present at the meeting informed the Committee that there might be a few black sheep but the people would be generally national minded. For example, if there is a war between Sweden and India, we will stand by this country. We speak of "Thy Kingdom" but we do not mean any worldly kingdom. We mean the Kingdom of God in Heaven. One gentleman belonging to Scheduled caste observed that there should be no comparison of different religions. There were not many converts in that area.

AMLA

The 18th January 1955

The Chairman at the outset explained the object of the Committee in undertaking the tour and the basis of its questionnaire. The total number of Christians in Amla is 160, out of whom 80 are Roman Catholics.

Shri Raman: We have a baptism register. There are 700 Protestants and Evangelical Lutheran Church is working here since 1923. Formerly it was called Sweadish Mission. Most of the converts come to church. In our denomination we have infant baptism if the parents are Christians. I do not know a single case where a student has been converted in any of our schools. We come under the National Christian Council. I had been to Sweden twice. Poor people in that country contribute when they are told the need of funds for India. In my presence I have seen certain old ladies emptying their purses and widows giving their marriage rings for this purpose. $\frac{1}{8}$ th of our funds are spent on education. The rest are spent in institutional activities. Since the time I witnessed the poor people contributing everything for the sake of religion, I have decided not to collect funds now. I simply make an appeal and others collect funds. No conversions have taken place in this area so far. There are no missions as well as Christians in the interior.

All the work evangelistic, medical and education comes under the Church. We get half the amount required for expenditure from Sweden and half comes from India. Our budget is to the extent of four lakhs excluding payment of foreign missionaries. Their pay comes direct from Sweden. Other half comes from grants-in-aid from Government and our local collections. Every Christian individual contributes one anna per rupee and offerings in cash are also made during Sunday prayers. Even Europeans give this contribution and Sunday offerings. I will submit a full account of the contribution to the Committee with a detailed note. It is not that all people pay exactly 6 percent. Some pay more and some pay less.

Even if anybody does not pay, we do not make any difference in our treatment towards him. We have preachers going about in the villages. There has not been much opposition to them so far on the other hand, we have received reports that villagers attend their prachar meetings in large numbers and they get good response from them. I hear that at one place two different villages were keenly anxious to invite the preacher first. This was somewhere in Betul Tahsil, if I remember correctly. We have converted about 154 persons in 7 years time. Our jurisdiction is over Sagar, Betul and Chhindwara districts. Our preachers do not decry other religions. They simply profess their own religion. We have training schools for our preachers in Betul. Catholics do not solemnize marriages between Catholics and Protestants. They do so only when the couple agrees that their children will be Catholic. Our Church is the same as Shri Lakra's in Surguja district, but the society is different.

CHICHOLI

19th January 1955

Attendance 100 Villagers represented 10.

As usual the Chairman initiated the proceedings by explaining the object of the State Government in appointing the Committee and the method the Committee propose to adopt in the conduct of the enquiry. Among others, Shri Raman and local foreign missionaries were present.

Shri Thune of Kondhal: I cooked food and ate along with other Christians. This was given publicity in my own caste by Christians and I was declared to have been converted. I used to go to Church some times. I was

required to pay Rs. 40 as fine (dand) for coming back to my own caste. On conversion to Christianity my topknot was not removed. My Christian name was Premlal. I was under the Swedish denomination. I worship Bada deo, I am not a Gond.

Smt. Mullo Gond of Kondhal : My husband took food from Christians and therefore he was outcast. He is dead. I am still out of my caste because of this. My caste-fellows demand Rs. 40 to Rs. 50 for allowing me in their caste.

Smt. Radia, caste Nhai (Barber) of Kondhal : My cousin was converted by promising a beautiful girl in marriage and he was also given some food to eat. His first wife from my caste is still alive. He has also a Christian wife.

Shri Kanhaiyal Machiwar of Chicholi : Majority of the tribals live in Bhainsdehi and they are of low caste, illiterate and poor. We have no objection if Christian missionaries preach their religion. We object to their method of allurement. A rich man of Bhainsdehi named killedar was converted on the understanding that his loan would be paid off by missionaries. Kanhaiyal Nhai was married to a Christian woman, although his first wife was alive. Harijans are not allowed to draw water from Christian wells. They are allowed to do so on conversion to Christianity.

Shri Raman interrupted saying that at Kondhal there is no necessity for today to go into Mission compound for water, because there are enough wells in Harijan basti.

Shri Kanhaiyal : Almost all conversions in this area are as a result of Christian khanapina. Bible is taught in Christian schools which are recognised by Government. In my school days the classes were held on Sundays. The following couplet is taught in the schools :—

ईसा मरी मेरे प्राण बचाया ।

तूही मेरे राम रमैया, तूही मेरे कृष्ण कन्हैया ।

In a disease which is contagious, a washerman does not touch the clothes of a person who has got wounds whereas a Christian does so and the persons whom he helps by this act is said to be converted to the Christianity. Those who are ignorant about Christ think that Christ is nothing else but Ram and Krishna and with this belief they attend churches. Mission schools are run with the main object of preaching, and education is only a secondary subject.

During the Second World war Christain missionaries recruited about 100 persons in this district. The object of conversion appears to be to increase their numbers. So far as I know, about 300 persons have been converted to Christianity in this area up to 1947. Since 1947, to date about 4,000, might have been converted. I am a Malguzar of 25 villages.

Shri Ratan and Balaji Sonar supported the statement made by Shri Kanhaiyal : Shri Ratan also said that orphan boys are taken away by missionries from one place to some other and converted by rendering them necessary help.

Shri Brijbhushan of Chicholi : The missionaries preach against our Government by saying that during the British regime silver coins were in use whereas now paper is given to villagers. They also criticise Government's

prohibition policy. Mr. Moss's preachers say this in their prachar meetings. I had heard them say so, in presence of Mr. Moss. These speeches are anti-national. Mr. Moss, who was a Padri here, used to give (during the National Movement of 1942.) a secret account of local activities to the D. C. and Commissioner, who were also Christians.

Shri Kundansao of Chicholi, Chairman, Education Committee, Janapada Sabha, Betul : Mr. Moss helped British Government in 1942 in arresting national workers and used to supply secret information to Britishers. No Christian in this area takes part in our national festivals. Mr. Moss left this area in 1950.

Shri Gare, Gond of Harawadi sent his sons to mission school in the hope that they would receive education, but the boys were shown allurement of marriage by missionaries. They were taken to Chhindwara school and now it is understood that they have been converted.

Shri Laxminarayan Dixit of Chicholi : Christians have always been found to be against the national movement. They have often asked their followers to support the British Government. I know these things from my experience of prachar between 1920 to 1940.

Shri Tejilal, cultivator of Chicholi : It so happened that I was going to my fields and I over-heard the talk between a missionary and a local preacher. The preacher was told that he should preach to people very cleverly and watchfully. He need not preach to many but he should fix up his target on an individual and be after him for conversion. At Chudia, about a month back a preacher said in his personal conversation that the Congress-raj has not done any good to the common people.

Shri Raman informed the Committee that the inferior methods alleged to be practised in this area were disliked by his Mission. Had it been an intention of adopting such methods during the British regime the Swedish mission or any other mission for that purpose would have been successful in swelling the Christian population in the area by thousands. The present population of Christians at Chicholi is only 8.

The Missionary palak in generally replying to the allegation put forth in the meeting said that wells owned by Christians in this district and particularly at Kondhal, were open to all because Christians do not recognise castes. There are no Harijans in Kondhal. The local people are mostly Gonds. Therefore, the question of not allowing Harijans to draw water from Christian wells at Kondhal should not arise. The number of Christians in this area is very small. Some of them might have been absent at national programmes. But this should not mean that all Christians do not take part in national festivals.

PADHAR

The 19th January 1955.

Attendance about 50. Villages represented 7.

Chairman explained the object of the Committee and introduced the members.

Shri Bhikaji Gond of Delidhana : One Ramji of my village was converted about 5 years back. He was told that he would be given cultivation and other help because there was a quarrel with him. We recognise

Bada Deo, i.e., Mahadeoji. Missionaries preach their religion. I made complaints as well as requests to Government to give me a candidate who would be able to teach my small daughter. This is about 2 years back. One Jagat, Gond, gave a boy to the Mission. We consider ourselves to be Hindus. The Methodist Mission was active here.

Shri Raman : We run a primary school here and we have also a church. We teach Bible in the school because majority of the students are Christians. There are 35 students in the Boarding. The population of this village is about 500. A school and a hospital are necessary here. In Kora-band Dhana (mohalla) of Silot village 5 to 6 families of Katias are reported to have been converted. This was about 8 years back.

Christian Missionary : We have no missionary work here. We simply go in the villages for preaching. I do not know a single student who has been converted from the Mission school here.

NIMPANI

The 19th January 1955.

Attendance about 100. Villages represented 12.

Shri Malviyaji explained the object of the Committee and introduced the members.

Patel of Dondi : Missionary preachers come to our village and sometimes stay for about 8 to 15 days. They preach women in the afternoon when the man folk is out. I do not know what they preach. Almost every year they come to the village. There is one old Christian in my village.

Patel of Nimpani : Mission preachers come to my village and stay in the basi. Gonds and Kotwars attend their preachings. I do not go. I learn that the preachers ask people to give up stone worship and take to the worship of Christ. They give free medicines at Padhar hospital. I am 40 years of age and during my life time about 72 persons might have been converted.

There is no particular complaint against Christians in this area.

SHAHAPUR

The 19th January 1935.

Attendance—About 125. Villages represented—6.

The Chairman explained the object of the Committee and how the questionnaire has been framed. He also introduced the members.

Shri Ayodhyaprasad Gupta of Shahapur, Arya Samajist : In Mission hospitals, male or female servants or patients are required to embrace Christianity. Those patients, who do not change their religion, are required to pay the hospital bills before discharge. I am speaking only of the Swedish Mission.

Shrimati Bhandarkar and Shri Bernard, both officers of the Education Department, did not recommend grant to our Janpad school. Instead they gave grant to the Mission school because both are Christians. We were asked to deposit Rs. 500 before Government recognition could be granted. After one year of the deposit about Rs. 150 more were required to be paid.

Headmaster of the Janpad School : The school has been going on since the last 3 years. A promise was given by Education Department officers that if Rs. 500 were deposited, it would receive Government grant. The Mission Middle School has been started since this school was closed.

Shri Raman : The Mission Middle School was in existence since long, although it was not getting Government grant.

We received grant after we conducted the school for 2 years at our own cost. Shri Gupta further went on to say that pamphlets are distributed to school boys regarding Christian religion. He read out from a copy of a first year Motidhana student Greta P. Lall. The subject is Church History.

Shri Raman replied that Miss Greta is a student of the Bible school and not of a regular primary school. The copy read out may be of that class.

Shri Ayodhprasadji went on that there is Christian prayer in the school every day. He read out a cutting and said that in Maradwani several Hindu idols have been thrown away. I was present at certain meetings where Hindu idols were burnt away and Christian idols held in high esteem.

One Budhu Gond of Pathiari (about 1½ miles from Shahapur) gave his one-and-a-half year aged son to a Christian woman. Now they are not returning him unless he says Rs. 100. Budhu Gond is not here. One Christian lady interrupted to say that the boy is now with the Missionary Society at Padhar and the society will decide whether the boy should be returned to his parents.

Shri Ayodhyaprasadji : Shrimati Masso Katian, aged about 30 years has two sons. She has been given two dhoties and three dusas by Missionaries. She says that she does not want to go back to the Hindu religion. Masso is not yet converted. Kanhaiya Kirhad had given a daughter to Missionaries. She was about 8 years of age. Her father had given the girl to Missionaries, as perhaps he was unconscious when the daughter was given. The girl is now learnt to be with Dr. Rangilal.

Shri Nandkishore : He explained the temple case of Shahapur. He said "The land was given to my brother-in-law. He is about 8 to 10 acres. The land on which the temple stood was not sold. I was present at the time of the transaction. It was some time in 1941. The temple was in good condition then. The well nearby was also in good condition. I was ill and had been to Surat for treatment before 1½ years. About 11 months ago I came back. My sister-in-law is in Piparia. Before I left for Surat the Shivling and the temple were intact. This may be about two years back. I had brought a 'Kalas' (dome) with me for putting it on the temple, because I recovered from illness. When I came I was not well. I expressed my desire to my friends at Shahapur. They informed me that the temple had been destroyed. I do not know anything, about its destruction.

Shri Ayodhyaprasad informed that one Mr. Doma had done this in about 1951. "When I was going by that road, I saw some 10 to 20 Christians destroying the temple with some labourers. The temple was repaired some time in 1940. The 'Sikhar' (work of masonry on which the dome is put) was alright there. There was no daily worship because it is not necessary". Rama Kotwar informed that when he was going by the road before 3 years, he saw the temple being destroyed. He told Mr. Doma not to destroy it, but Mr. Doma informed him that he had purchased the property and the temple was his property.

Shri Gupta complained that "the name of the village is being tried to be changed from 'Motidhana' to 'Prabhudhana' by Christians. Mr. Doma was manager there for about 3 years. The church building at Motidhana was constructed during Mr. Doma's time. When the temple destruction was going on, I informed the village patel, Suklin Master but he did not say anything. Then I informed the patel of this village, but he told me that it was not his village and therefore he could not interfere".

Sibloon Bhawse, Patel of Motidhana : "In 1941 when the land was purchased, there was a horizontal crack to the temple building. As there were no repairs for about 5-6 years, the wall broke down. The bricks were in mud and as a result of rains, half the wall gave way. About 2 years later, some more portion of the wall gave way. In course of time, the whole of the temple was in a dilapidated condition and people used to take away the bricks. I do not know about the idol in the temple because I never went there. I am a Christian. I was present at the time of registration the sale-deed and the area of the temple was excluded from sale. About well, it was written in the document that it would only be used by Christians, if required, though the owner may be some others, viz., non-Christians.

Shri Girdharising : "I was a shopkeeper, and used to go to Padhar-Bazar. About 2 to 3 years back in the month of March April (Fag) I was going by the road and saw that near the temple there was a tall saheb and a cart of the patel. Labourers were taking out the bricks. I used to go there every week. I had seen the temple that it was quite alright before one month of the destruction. One week prior to the date of destruction it was alright. This was the case before 2-3 years. I saw the building which was alright and bricks were taken out of the Chabutara.

The Christians informed that a procession of students went by the Church with the slogans "विदेशी ईसाई भारत छोडो" when the congregation was in prayers.

DISTRICT CHHINDWARA

CHHINDWARA

The 20th January 1955.

Attendance—About 30.

The Committee paid a visit to the Danielson High School and a hostel. It was gathered during the course of conversation at the High School that the total number of students in the school was 585, of whom 125 were Christians. There are 21 teachers, out of whom four are Hindus. Average total expenditure of the school per year is Rs. 33,000. Rs. 9,613 is received from the Church, Rs. 6,883 from Government grant and Rs. 5,683 by way of subsidy for compensatory cost of living allowance. Gospel is taught in the Bible class which is conducted in the school. It is not compulsory but majority of non-Christian students attend it. Roll is not called in the class. Fifteen per cent of the students regularly keep away from this class. There are 18 Harijan and 13 aboriginal students who are free. Out of 124 Christians, 20 and out of 415 non-Christians, 37 students are free.

A meeting was held in Rest House, Chhindwara, where the Chairman explained as usual the object of the Committee and the purpose of the meeting. Mr. Raman who was present on behalf of the Swedish Mission said that there was no reason for complaint against the behaviour of non-Christians and Government officers towards Christians.

Shri Soni, ex-Public Prosecutor, Chhindwara, had brought certain books with him and read out stanzas Nos. 18 and 20 in which Hindu Gods and Deities were decried. He said, "I have received the book at Seja, on 14th January 1955. It was distributed there. One Christian, Jiwandas, carpenter, expired at Seja when I was present at the village. Dayali Lodhi has become a Patel of that village with great difficulty. Christians have complained against his appointment. There is a friction among Christians and non-Christians in Seja, because a devil's idol has been taken away by Christians and the non-Christians have been boycotted. The population (of both Christians and non-Christians) is almost equal and the best cultivable land is in the hands of the Swedish Mission."

Shri Verma, Pleader, Chhindwara : "There was a camp of missionaries at Bijori, where Mr. Raman made a very good speech. In November 1954 there was a conference, where, about eight resolutions were passed. They are not known to the public. Primary mission schools are run in Chandameta, Bijori, Sukri, etc. The preachers are paid, free education and medical aid are used as means of allurement. Missionaries also run an orphanage. In his speech, Shri Raman said that Nehru Government is against Christians. They would, however, not mind it. I will give the cuttings of these speeches."

Shri Raman : "This is false. I had published a rejoinder to the news items."

Shri Choudhari : "I have got some cases in law courts, the nature of which is that, when there is a quarrel between husband and wife among Gonds, the wife goes to the Mission compound for water, etc., and then she is taken away to some other places. I will give the name of such persons who have been deprived of their wives in this manner. The result is that, when there is a quarrel in a Gond family, a threat is given by the female concerned that she would go to the Mission. Kidnapped wives are married to other persons. In Berghat, one such man is married to a Christian woman. He has children and wife. He is a Gosawi Malgujar. There have been many cases of conversion in Balapur and Seoni of late. My request is that their marriage registers should be seen by the Committee. You can get facts from this register. In Seja, seven children were brought and converted and we had filed a suit but the District Magistrate, being a European, did not proceed with it."

Shri Raman : "The man in question was converted by his father and therefore their case failed."

Shri Choudhari : "Three orphans in Seja are being brought up by the Mission. I will give you certain names where people approached me for help but I could not do much for them. We consider foreign aid to Missionaries as the most dangerous thing for our country. It may be termed as cruel, if helpless people are forced to be converted by rendering them food and clothes."

Shri Shamal, Chhindwara : "My wife was not keeping well. She was invited by the Catholics. She recovered and then she was taken to Nagpur. When I got my pay I called back my wife but she said that the nuns (Amma lok) say that she should remain there only. A notice was sent by me and she was asked to come here. But the children were sent saying that my small daughter was ill and she would be sent after 15 days. My wife had taken two children with her. My daughter has not yet been sent. Her name is Sushilabai and her age is five years. I have reported the matter to police. No enquiry was made by the police and, therefore, I made an application to the District Superintendent of Police, Nagpur and Chhindwara and also sent one to the Minister at Nagpur. Roman Catholics used to go to my house and meet my wife in bazar. My wife stayed in the Catholic Church for about two years. This is a case of last year. I am a Kalar by caste, my wife's name Lilabai. I am Chowkidar in Municipal Office. I was ill for about a month. After 15 days of my illness my wife went to Nagpur."

SEJA

The 21st January 1955.

Shri Malviyaji explained the activities of the Committee and introduced the members.

One Durgaprasad Mishra of Amarwara stated that Hindu idols were thrown away by Missionaries. The property of one Sadua Ghungad, who was a minor, was sold out for Rs. 5. It consisted of land yielding one and half khandis grain. Ghungad stated that it was six acres and it went in arrears of land revenue outstanding against him. It is matter of about 12 years.

Shri Durgaprasad : Christain literature is distributed free. People are asked to pray Christ and say "Masih Mera Pran Bachaiya".

Mangalsingh, Harijan's son was shown allurement of free education and he was sent to Chhindwara. He was educated there and married to a Christian girl. His mother lives in a house which has been given to him by the Mission and says 'Salam' instead of 'Ram Ram'.

Shri Shamacharan Soni read out some portions from the book entitled "Manohar Bhajan". This book was given to me by one villager. One Goddess of Kherapati was removed in the year 1947.

Mrs. Parson : When people used to come to us for rations I had taken a house on hire for storing foodgrains.

Shri Shamacharan Soni : I used to have Ramayan recitation here. Mrs. Parson one day forbade us to recite Ramayana and we stopped it.

Mrs. Parson : That day I did not know what they were reciting. But when I learnt the next-day that the people were reciting Ramayan, I apologised to them. About four to five persons were reading it. I was living close by and it was at about 11 p.m., when I asked them to stop it.

Shri Soni : Missionaries take the patel's help for giving foodgrains on loan. They charge interest and also take bigar from the cultivators.

Shri Prabhucharandas : I am a Christain. My age is 55. Several people did not return the foodgrains taken by them on loan from Missionaries. Missionaries did not issue notices when there was great trouble two years

back, the missionaries stopped distributing foodgrains. But the local people approached them and requested to distribute "galla". I was a Mukadam. The missionaries used to charge Sawai (1½ times) for the foodgrains advanced by them. People did not return the foodgrains and consequently our stock went low. We sought the advice of our President. He informed us that 10 khandis should be given for the village after taking into consideration the land under cultivation. I used to get labour charges for the days I worked on mission field. About 25 persons were given grain for sowing. Missionaries were not the 16 anna Malgujars of the village. Now I am a cultivator. Formerly I was Mukadam in the Malgujari regime.

Shri Raman : The Church is here since about 50 years past. One Gond girl about five years of age, who was an orphan, was brought to the mission and she is there.

Shri Prabhucharan : An application was made by the people that Dayalu Lodhi should not be made a patel and, therefore, I was made a patel.

AMARWARA

The 21st January 1955.

Shri Khemchand Jain of Amarwara, Shopkeeper : Miss Mary Roothquest, a Missionary from Amarwara, visits houses when the male members are out and distributes medicines. She also gives allurements that the ladies will get good service. She has not so far converted anybody. She is a European lady.

Shri Raman : She is born here. Her father had built a Church and a mission bungalow here. She is not a convert. She knows no medicine. She is a brilliant student of 'Vocational Guidance'. She attended the last conference at Delhi and had also been to Germany.

One Mehra (weaver caste) boy was brought to Chhindwara with the allurement of free education and now he is a Christain. He is a teacher at Matkuli. His name and the whereabouts of his parents are not known. He is from Seja.

Shri Sunderlal Tiwari of Amarwara Missionaries are doing useful work by rendering help to the poor and needy, e.g., by opening poor homes and by providing employment. If Government does this, Missionaries will have to go automatically.

SEONI

The 22nd January 1955.

The Chairman introduced the members and explained the object of the Committee's visit.

Shri Robertson : "We have no other centres in India except Seoni. We have two orphanages—one for boys and the other for girls, one hospital and a dispensary. We have a Women's hospital. We have our Mission at Lakhnadon and Jabalpur. There is Roman Catholic Mission at Ghansor. No other Christain body is working here. We teach Bible in the school. I am not in charge of the school, but I think it is after regular school hours.

Shri Singh, Headmaster : Bible teaching in the High School is between 4 and 4.30 p.m. In the Middle School it is from 1-10 p.m. to 2 p.m. School hours are from 10-30 a.m. to 4.30 p.m. The Bible periods fall within the school hours.

Shri Robertson : We act according to the Education Manual. This is allowed in the Education Manual. One of the forms for admission to the school is for seeking permission to attend religious instruction classes. We admit students even if they do not attend Bible classes. For the last six years only 2-3 guardians have objected to this. The number of students in our school is slightly more than 550. Out of them, 37 are Christians and the rest non-Christians. We will send you a copy of the application form.

Shri Narayandas, M.L.A., took objection to the teaching of Bible. His son has been given admission and he does not attend Bible class. Same is the case with the girl's primary school. Religious instruction is imparted in the primary school also. Now they have admitted some boys to the primary school. They have a form for admission as for the High School. We get Government grants. The total number of students is about 200. About 40 of these are Christians. In the primary school, all staff is Christian. In the High School, 8 out of 20 are Christians. We have a boarding house for High School and there are 30 boarders. All of them are non-Christians. There is an assembly of students at 8 O'clock every day. The boys select their own prayers.

In 1954 the Independence Day fell on Sunday. The primary school did not have any celebration but the High School had flag hoisting and so on. No Christian teacher could take part in the celebration because it was Sunday. The fourth commandment prohibits us to observe Sundays for purposes, other than prayers. There was elocution competition on the Tilak Jayanti day.

Mr. Robertson : Orphans are taken from out of children given up. Mostly they are very young when they are taken. One of the Missionary ladies looks after them. Our expenditure is Rs. 25 per month per child. The whole expenditure is met by Mission. We have 16 children. Ours is Scottish Presbyterian Mission different from the Sconi Mission. The children are mostly of non-Christian parents. They are brought up in Christian ways. We baptise all infants. They are baptised when they are admitted. My predecessor was not a baptist and, therefore, he did not baptise. No parents have asked back their children. The children are generally handed over for their care by their fathers when the mother dies away.

We have preachers in the hospital, we have Bible women working and reading when the patients are called by the Doctors. Pay of preachers is Rs. 40 per mensem and some allowance. They are trained here and some are sent for training to Jhansi and Allahabad. They go about the villages. They are not making very many converts these days. We have a baptism register. Some of the preachers are Mehras (weavers). About 10 people have been converted since 1947. We do not encourage them to accept anything like service, etc.; though it may be natural for them to expect some help from us. We have no money-lending business. About five miles from Ghansor there are Roman Catholics. It is a village named Balpur. We have discourse about religion with several people. They are very friendly to us. We have no complaints against Government Officers.

Shri Narayandas, M.L.A. : There is some feeling against the Christians because of the non-observance of Independence Day celebrations, which fell on Sunday. Government instructions should be clear on the point. The general standard of the masses is responsible for the missionary activities, if responsibility has to be fixed.

Shri Awasthi, Sub-Divisional Officer: Remarked that the form seeking permission to attend religious classes is not very clear because the word "teaching" is there and not "Christian" or "religious teaching".

In the course of conversation it was mentioned that a misunderstanding prevails in the minds of people that unless they give their consent to send their wards to religious education classes, they would not be admitted to the school. With a view to remove this misunderstanding it was suggested by the persons present that the form seeking consent of guardians to religious education classes may be given after the boy was admitted to the school, Shri Robertson and Shri Singh explained that there was difficulty in giving the two forms separately but seemed to agree to the suggestion hesitatingly.

BALAGHAT

The 22nd January 1955.

In the meeting held at Balaghat Circuit House, the Chairman, as usual, explained the object of the Committee's visit. In the course of conversation, it was told by the local pastor present that the American Methodist Mission was working in Southern Asia. It is the same Mission as the Committee met in Khandwa. It has centres at Khandwa, Narsimhapur, Jabalpur, Balaghat, Jagdalpur and Sironcha. The head of this Mission is Bishop S. K. Mani with headquarters at Hyderabad. Their Conference this year is at Jabalpur. Next year, it will be at Baihar. There is only a church at Balaghat. Moving about among Christian people and visiting them is the pastor's work in the area. They have not been working among the non-Christians.

2. He further said, "My father is a paid Pastor over here. Under him there is a Pastor at Waraseoni. There is no work in the tribal area. The church here is since the last 40 years. We have no complaints against Government officers. Ten people have been converted in this area so far. These are from Baigas. Their relations were Christians since long. Fifty-three have been born and baptised as Christians. We have infant baptism. The total Christian population here is 1,143. These are Methodists. We have no idea about others, e.g., Roman Catholics. Since there is only one church here, even Roman Catholics became members of this church and call themselves Methodists but they are not so. Three American missionaries are working in this district. There is only one family looking after the hospital work. Our salary is partly met out of foreign aid. My pay is Rs. 78 per mensem. Rs. 268 per month is received from outside the Balaghat district. This goes towards pay of preachers in the district. There are church collections, pastor fund, and Sunday offerings as well. Local contributions are not very substantial. A major portion of our collections is received from abroad. The money received from abroad is not for evangelistic work only. We are connected with the National Christian Council. We are governed by our Conference that is held in separate parts in different years and we are directly under it. When there were other Missions in our country, e.g., British, etc., we used to call ourselves American Methodist Mission. Our accounts are

audited by the Conference. Our headquarters are at 155th, Avenue, New York. Our Bombay address is Inter Mission Office. That is the centre in India. So far we were careless about our church organisations. Now, we are organising and after that it may be possible to see whether we are in a position to manage our affairs. But the foreigners come here with the motive of service and sacrifice. Foreigners go out and preach in local language, if it becomes necessary."

"There is not much activity here. It is in Baihar tract among Adiwasis. It is here that the missionaries do not work themselves. They have their agents among non-Christians who carry out conversions. They indirectly show allurement. In this area, only one or two cases of conversion were reported. Their activities have no political significance. There is Government-aided primary school managed by missionaries. There is a Christian prayer at the beginning of school hours. It is not compulsory. The percentage of non-Christian students in the school is very small. There are two non-Christian students in a total of 60. In the middle there are 85 and in primary 103. Due to lack of funds, our activities have decreased during recent years."

BAIHAR

The 23rd January 1955.

Shri Malviyaji explained the object of the meeting and introduced the members.

Shri Marble : There is no such thing as the American Methodist Mission in India because the American property has already been transferred to Indian hands. One of the objects of the Mission Board in America is to make missionaries available to India and to collect funds for work here.

It is managed by the Finance Committee of the Anglo-American Fund. We do not control the funds. Methodist Church is composed of three annual conferences. One of these is in Madhya Pradesh. In it, we have the highest Parish as the Bishop. He has his Cabinet made up of the District Superintendents and certain church authorities. There are the finance committee, the budget committee, audit committee, etc.

I came to India in 1944. There is a realization that the evangelistic work in India must be in Indian hands. In 1944, Rs. 75,000 came for Madhya Pradesh from our Mission Board. Fifty per cent of it went to Mission schools. Most of the other 50 per cent goes in meeting salaries of preachers, pastors, etc. Very little money is spent on propaganda. I do not like the term, "propaganda" but you have used it. Occasionally, we go out in a group to a bazar and sell our scriptures. Our Mission has been here for 60 years now. In my memory I know conversion of only two young stars. Our mission is "Go, ye therefore, in all the world preaching". Regarding foreign aid, I wrote 1,200 letters for help to my foreign friends. I have never received any sort of disappointment from our patrons, let us not hide the fact that every Christian wants to preach his religion. About 250 Christians in Ukwa are Oriyas. There are many of them in Orissa also. Oriya Christians sometimes come to Ukwa. About 40 persons have been converted within the last ten years. Some of these have gone back to Orissa. Some relatives of Christians follow them and get themselves converted to Christianity. Several persons come to me for conversion but I tell them not to become Christian

unless they master the principles of Bible. We have not made any conversion here. Till 1951, I was doing work in the school. Since then I have become District Superintendent. Before that there was one Indian, Chasiram. There may be about five converts since 1951.

There are three types of missionaries in India—

- (1) Roman Catholics ;
- (2) Groups of Protestants—These agree with the National Christian Council ; and
- (3) The third group does not act on the advice of the National Christian Council.

There are five churches, schools, hospitals and a small dispensary at Balaghat, Ukwa, Baihar, Khuripar and Palera. There is a primary, middle and a nursery school also. All Janapada schools are now under the Tribal Welfare Department. Since the Tribal Welfare Department has opened schools, we think, it may not be necessary for us to have our schools. Now, our school and boarding are taking the shape of a boarding school. Our school has recognition for three years. We have shortly to get permanent recognition. There should be a hostel to meet the needs of Christian students. In our schools, there is a prayer at 10-30 a.m. There are also moral education classes. So far, as I know, moral education is compulsory in our schools. We teach Bible in that class ; so also, we teach about Geeta, Mahatma Gandhi, etc. Christian teachers do not get employment in Tribal Welfare Department schools. There are 86 students in that school with one Hindu and nine Christian teachers. There is no change in the aid received by mission school from Government as a result of opening of Government schools in the area. There are 103 students in primary. Total expenditure of the school is Rs. 11,000. Out of this, Rs. 6,000 is the mission contribution. We give Government scale of pay to our teachers. We ask the students before admission as to how much their parents can afford to pay. Some of the students pay one rupee per month, whereas some pay, even Rs. 10 per mensem as their fees. The students here pay fees generally at about Rs. 4 to Rs. 5 per month as the maximum. There are two Hindu boys. Of these, one pays Rs. 10 and the other Rs. 5 per month. We have three to four acres of agricultural cultivation, orchards and a Goshala.

Shri Harisingh, M.L.A.: We want hospitals in the interior. Mission Pracharaks visit villages. Before 15 to 20 days, there was a quarrel in Baihar with one Padri and one Thakur. There was no *marpit* but an exchange of hot words. The Padri had come from Mungeli. His name is Gangaprasad Tiwari. He attacked Hindu religion in his conversation. He was here for about four days.

Padri Victor Peter of Baihar.—Gangaprasad lives in my mother-in-laws village. I was present at Mungeli when the Committee visited that place. I had formally invited him here. Shri Gangaprasad came here on that invitation.

Shri N. C. Bedi.—Pradhan, Gram Panchayat : When Mr. William was here. I used to preach. I have come here since about 20 years.

Shri Chhedilal, vice-President, Janpad Sabha—Missionaries kidnap non-christian girls. There is no effect of prachar on ignorant people. One of the kidnapped girls is Shri Benjamin Bihari's wife by name Sukarti Pankin of Gadhi. She was married. One Lalit Christian had kidnapped her. This is a matter of this year.

Mr. Marble interrupted to say that Lalit has been excommunicated by Christians because he lived with Sukarti without marriage.

In the course of conversation Shri Marble informed that America has an I-3 programme. According to it, young graduates were sent to India from America for a period of three years. The idea was to enable them to acquaint themselves with the Indian church and Indian brotherhood.

GADHI

The 23rd January 1955

Shri Malviyaji explained the purpose of the Committee and introduced the members.

The local non-Christian present informed the Committee that Christian missionaries help local Gonds if they get converted to Christianity. They see that a Gond woman is shown allurement to leave her husband and when her husband agrees to get himself converted he is helped by the missionaries in giving back his wife to him. Thadda Gond's wife Manka had left her husband. When he got himself converted, his wife was given back to him. There is no dispensary at Gadhi. It is very necessary to have a dispensary at Gadhi and also in Birsa. Gonds are in majority in this area. Baigas do not allow Christian converts to come back to their original fold.

Shri Harisingh, M. L. A.—There is a Gond Committee for Baihar tahsil and its head is Shri Mangru Wickey. The Gond Committee for Baihar tahsil is called Adiwasi Sabha.

Raisi Gond was shown allurement (its nature is not known) by Nandlal, Padri. On this allurement he was to be converted, but his caste-fellows persuaded him not to do so. Mr. Marble had brought cinema slides to show to the villagers.

QUESTIONNAIRE

INTRODUCTORY

1. What was the total population of Christians and non-Christians : (a) Scheduled Castes, (b) Scheduled Tribes, and (c) Others, in your district, in 1941, 1947, 1951, and 1954, respectively?

2. What reasons do you attribute to the rise or fall in the population as given above?

3. How many of the present Christian population are born Christians?

CONVERSIONS

4. How many conversions to Christianity have taken place in your district since 1947, year by year? Of the persons converted, how many were members of the Scheduled Castes and the Scheduled Tribes, separately?

5. State the manner of conversion, as far as it is known to you. Are the people converted individually or in groups? In the case of a family, is it only the head of the family that is usually converted?

6. What are the organisations, in your district, engaged in the work of conversion? Do the agents of these organisations approach people individually?

7. Please give a complete idea of the working of such organisations. How are pracharaks recruited, and where do they come from? What are their emoluments? Are rewards offered for successful work?

8. What, to your knowledge, are the methods used for conversion? Are any of the following methods used :—

- (a) Advancing loans. If so, what are the terms on which loans are advanced?
- (b) Promising or providing free medical facilities.
- (c) Giving free education to children.
- (d) Promising help in litigation.
- (e) Promising relief from social disabilities suffered in ancestral religion and class, and a better social status as Christians.
- (f) Offering employment.
- (g) Holding out hopes of better marriages and greater social freedom.
- (h) Extolling Christianity and foreign culture.
- (i) Extolling Jesus Christ and decrying non-Christian deities.
- (j) Threatening danger of eternal damnation to unconverted souls.
- (k) Holding out hopes of political advantages.
- (l) Threatening social boycott and harassment.
- (m) Other fraudulent and unfair means.

Please give specific instances known to you, under the various heads, giving names, time and place, wherever possible.

9. How many literate people (persons of the Matriculation standard and above) and how many well-to-do people (persons with an annual income of Rs. 1,000 and above) have been converted, in your district, since 1947?

10. Do you know of cases where conversion has been the result of religious conviction? If so, what were the educational, social and financial status of such people?

11. Do you think that conversion to Christianity adversely affects the national loyalty and outlook of converts? Give instances and state reasons?

12. Where does Christian preaching, with a view to conversion, usually take place? Do you know of this being done in any of the following :—

- (a) Houses of individuals and Mukhias in villages,
- (b) Schools,
- (c) Hospitals,
- (d) Orphanages and other charitable institutions,
- (e) Bazars,
- (f) Fairs,
- (g) Churches, and
- (h) Any other place?

13. Has such preaching offended the sensibilities of people of other religions? If so, has it resulted in unpleasant consequences?

14. Do foreign Missionaries also use such language, or is it only Indian Pracharaks?

15. What standing do the Pracharaks have in the villages where they work? Are they outsiders or people of the locality? What are their general methods of work?

16. What are the educational qualifications of the Pracharaks? Do they get emoluments disproportionate to their qualifications, and are special rewards offered for successful propagation of the faith?

17. What training do Pracharaks get before they begin work? How many of them get sent to foreign countries for training, and how is their selection made?

18. In how many villages does a Pracharak work? Who supervises his work? What is the criterion of success in a Pracharak's work?

19. What literature is used for propagating the Christian faith? Please supply copies of pamphlets, tracts, etc., that are freely distributed among the people.

20. What other methods are used for propaganda: Magic lanterns, films, loud-speakers, etc.?

21. Do you know of cases where patients or school children were refused help at critical stages, unless they got themselves converted? If so, mention names of individuals and institutions concerned.

22. Are any fairs held by Christian in your district? If so, what are the programmes at such fairs, and who participates in them?

23. Do Missionaries and Pracharaks make references to the Central or State Governments in India or to foreign Governments? If so, what is the nature of such references, Please give specific instances.

24. Are there any non-Christian agencies, in your district, engaged in the work of reconversion? If so, please name them. What are their methods, and what success do they meet with? Do they offer any inducements? If so, what?

SOCIAL RELATIONS

25. Have the relations between Christians and non-Christians, in your district, deteriorated in any way since 1947? Do you apprehend any breach of peace because of this?

26. Have there been cases of social boycott by Christians against non-Christians, or *vice versa*, in your district?

27. Are there any political parties or other parties of a *quasi*-political and religious character, in your district, whose office-bearers are Christians?

28. Are such office-bearers given directions and advice by foreign Missionaries?

29. Do you know of instances of foreign Missionaries taking part in activities other than religious and social?

30. What was the attitude of Government servants towards complaints made by Christians against non-Christians, or *vice versa*? Do Government servants harass Christians or non-Christians for following their particular religions? State instances, if any.

31. What is the percentage of Christians and non-Christians in any political organisation that you know of in your district?

32. Have conversions to Christianity brought about any betterment in the standards of living of the Scheduled Castes and Scheduled Tribes?

33. Have you noticed any improvement in the moral level of converts to Christianity?

34. Do you know of any cases of Missionaries destroying or desecrating non-Christian places of worship or burial-grounds? Please state specific instances, if any.

35. What were the consequences of such acts in the relations between Christians and non-Christians? Were such cases reported to the local authorities? What action was taken?

36. What has been the attitude of Christian Missions to National Reconstruction efforts? Have they welcomed, or co-operated with, the work of organisations like the Harijan Seva Sangh and the Kasturba Gandhi Memorial Trust?

37. Have the Missions contributed, or encouraged their converts to contribute, to national welfare schemes or funds for relief in national calamities?

38. Have Christian Missionaries taken over, or attempted to take over, common lands, such as lands used for cattle-grazing or cattle resting-places, for purposes other than those for which they were meant?

39. What are the Missionaries doing to identify themselves with the Indian people?

40. Do converts to Christianity tend to form a distinct communal group, indifferent or hostile to Indian traditions and culture, and with affinity towards foreign culture?

41. Do converts to Christianity give up all their ancestral, religious and social customs and adopt new ones, or do they continue their old practices, such as, worship of Gram Devatas and ancient marriage rites, even after conversion to Christianity? Please give instances.

42. Do you consider any of the activities of Christian Missionaries to be detrimental to the interests of the Nation ? If so, which and why?

MISSIONS

43. What are the Missions working in your district ? Since when have they been functioning ?

44. Has there been any increase in the number of foreign Missionaries in your district since 1947 ?

45. What are the assets and liabilities of the different Missions in your district ?

46. How many Indian Missionaries are working in your district and how many foreigners ? Please mention the nationalities of the foreign Missionaries.

47. What are the educational qualifications of the Missionaries and what was their station in life before joining the Mission ? What was their income before and what is it now ?

48. How many of the Indian Missionaries have had foreign training ? How are they selected, and who bears the cost of training ?

49. Have the Indian Missionaries equal status and authority with the foreign Missionaries ?

50. What is the organisation of the Missions ? Who has supreme authority over them ?

51. How are the Missions financed ? Do they have regular budgets and statements of accounts ? Please furnish annual statements of accounts since 1947.

52. Are the accounts audited ? If so, by whom ?

53. How much financial aid has been received from abroad by the different Missions in your district annually since 1947 ?

54. Are any amounts being received for purposes other than the propagation of religion, for social uplift work ? If so, how are such amounts spent ? Are non-Christian associated with the organisation and execution of such humanitarian efforts, and do they get any benefit from them ?

55. What sorts of literature, pamphlets, tracts, etc., are used for religious propaganda ? Please supply specimen copies of these.

56. Are regular reports published of the achievements of the Missions ? If so, please furnish copies of such reports since 1947.

57. What types of activities have the Missions undertaken in your district, such as—

(a) religious propaganda,

(b) running of institutions, like schools and hospitals, and

(c) other activities ?

Please indicate the nature of these activities and the results achieved by each of them ?

58. Are there Mission courts in your district ? If so, what is their constitution and rules of procedure ? What punishments do they award and to whom ?

59. Where do the Mission work in your district ? Do they concentrate on areas populated by the Scheduled Castes and Tribes ?

60. Please state the locations where the Missions are situated. Since when have they been functioning there, and what are the means of communications to such places? Are these means of communications available all the year round?

61. Are there any Government officials posted at such places? Please give their designations. How frequently does a Government officer visit these places in a year?

62. Are meetings of Missionary workers held at periodical intervals? Are the proceedings of such meetings made known to members of the general public?

63. Are particular areas allotted to particular Missions, or do they encroach on one another's spheres of influence?

64. Have Missionary activities increased, or been intensified, in your district, since 1947? If so, how and to what extent?

65. Have you come across cases of Mass Conversions? If so, what were the incentives and methods used?

66. What interest have Missionaries and Indian Christians shown in the work of the States Reorganisation Commission?

67. Have the Mission taken part in Indian politics and elections? Have they supported any political party? If so, which and since when?

68. Do Missionaries undertake such works as recruitment of labour for the Tea Gardens in Assam? Do they receive any commission for this? Do they undertake remittances of salaries of labourers to their dependants? If so, on what basis do they do this?

HOSPITALS

69. Is there any Mission Hospital in your district? Of what kind is it?

70. Is admission to all in it, or is there any criterion of income, religion, etc., for admission?

71. Is treatment in hospital used as a means of conversion? Do you know of cases of non-Christian patients being converted to Christianity as the result of treatment in hospitals? If so, cite names and manner of inducement offered?

72. Are patients obliged to take part in Christian prayers and other religious exercises? Are favours shown to those who attend prayers? Are there Christian Pracharaks employed in the hospital?

73. Please state instances, if any, where patients were not allowed to read their own religious books, when they wanted to, on other than medical grounds. Are books of any particular religion distributed free among patients?

74. Give the names and nationalities of members of the medical staff. What are their scales of pay? Since how long have they been working in their present posts?

75. Who constitute the Managing Body of the Hospital? State their religions and nationalities.

76. Are any members of the staff prohibited from following their own religion because of their service in the hospital?

77. What medicines are generally kept by the Missionaries in their smaller dispensaries? How many of these are licensed being poisonous? Who administers them?

SCHOOLS

78. What schools do the Missions run in your district?

79. Is there any discrimination shown by Government officers in regard to Christian and non-Christian schools? Please state specific instances.

80. What is the strength of the Mission school in your district? How many of the students are Christian and how many non-Christian?

81. Do you know cases of non-Christian students becoming Christian as the result of attendance in Christian schools? If so, how does it happen, with the knowledge and consent of parents or otherwise?

82. What is the procedure of recording names of students in school registers? Do you know of cases of students being shown as following a religion other than the one to which they or their parents belonged at the time of admission? Cite specific instances.

83. What fees are charged in the school? What scholarships and free-ships are offered? Is the offer of a freeship used as an inducement to students or their parents to change their religion? Give specific instances, if any.

84. Is religious instruction given in the school? If so, of what kind and is it compulsory?

85. Is any provision made for teaching religions other than Christianity to non-Christian children?

86. What kind of moral instruction, if any, is given? Furnish copies of moral instruction syllabus.

87. Are there non-Christians on the staff of the school? Is any pressure brought to bear on the members of the staff to change their religion? Do you know of any case where discriminatory action was taken against a member of the staff on religious grounds?

88. What holidays are given in the school?

89. Are days of national importance celebrated in the school? What kind of celebrations are held?

90. Are any dramas or plays staged in the school which bring into contempt non-Christian religions and deities? Give exact reports of such performances, if actual copies of them cannot be had.

91. Is there a Mission hostel or boarding-house in your district? Is admission open to all in them? Are there fees charged?

92. Is attendance at religious exercises compulsory for the inmates of these boarding-houses? Have there been cases of children being converted to Christianity by staying in such boarding-houses? Cite specific instances.

REMEDIES

93. Do you consider any of the activities of Christian Missions objectionable? If so, which and why? What remedies have you to suggest?

94. Does change of religion necessarily imply change of culture?

95. Do you think that in a Secular State, all religious teaching should be eliminated in education? Or have you any alternative to Sectarian religious teaching?

96. Are not the consolations of religion aids to recovery of patients ? If so, would you cut all religious practices from hospitals ? Have you any alternative to Missionary propaganda in hospitals ?

97. The State being secular, has it any right to interfere with the methods of propagation of any particular faith ? Do you think that if other religions showed the same zeal and enthusiasm as Christian Missions, there would be unpleasant consequences ?

98. Do you think that the different religions in the land can co-exist peacefully and co-operate in realizing a just order of society ? If so, on what basis ?

99. Do you wish to appear before the Committee to give further evidence orally ?

REPLIES TO QUESTIONNAIRE

[Note.—Three hundred and eighty-five replies to the Committee's questionnaire were received, out of which 55 were from Christain individuals or organisations and 330 from non-Christains. However, only 13 replies from Christains and 5 replies from non-Christains have been incorporated in this volume]

Replies submitted by Shri J. Lakra

INTRODUCTORY

1 to 3. No.

4. The Lutheran Church entered Surguja in 1951. The total number of converts up to date is 2,033.

5. The people are converted both individually and in groups. In the case of a family usually the whole family is baptized if the parents are willing. The grown-ups are not baptized, if they are not willing.

6. It is duty of every Christian to preach the Gospel to others whether individually or in groups.

7. Convinced Christians offer themselves for Gospel preaching and the Lutheran Church receives them and entrusts them with the work of preaching. For Surguja such offers originally came from the G. E. L. Church of Chota Nagpur and Assam, an indigenous and autonomous organization registered in India and now there are local offers. Most of these offers are of the Pracharak grade who receive maintenance to the extent of Rs. 40 per mensem average. No question of reward arises.

8. (a) to (d) No.

(e) No promise of relief of any kind but we instruct the converts to be better men and women in society.

(f) and (g) No.

(h) No, but we preach Jesus Christ as the Saviour of the World.

(i) to (l) No.

(m) No fraudulent and unfair means in the preaching of the Gospel.

9. A dozen or more well-to-do persons have been converted since 1951.

10. All Lutheran Christians are baptized as a result of religious conviction. Before and after baptism a course of religious instruction is given.

11. Lutheran Christians become better Indians more loyal to the country.

12. (a) Wherever possible the preaching is done.

(b) No schools as yet.

(c) No hospitals as yet.

(d) No orphanages.

(e) No bazar preaching though we are not against it.

(f) Preaching may be done in fairs.

(g) Yes.

(h) No.

13. No.

14. No foreign missionary in the Lutheran Church. Indian pracharaks do not use offensive language.

15. Pracharaks in the village are like ordinary men. At present coming from outside the district but belonging to the same community. Preaching is done through personal contact and conversation.

16. Lutheran pracharaks are under-matrics of various classes but maintenance is given as mentioned above in answer No. 7.

17. Lutheran men are taught the Bible in the Church and in the special classes and offers for pracharak's work come from those who attend these classes. No foreign training.

18. A pracharak may have one or more villages. Pastors supervise the work of the pracharak. Producing better characters is the criterion of the success of a pracharak.

19. Bible and Luther's small catechism are used. No pamphlets and tracts.

20. No magic lanterns, no films and no loud-speakers in the Lutheran Church. Sometimes gramophones are used for music.

21. There is no such case.

22. No fairs have been held by the Lutherans.

23. The Lutheran Church has no foreign missionaries. Pracharaks do not speak of politics but every Sunday in every Lutheran Church prayer must be offered for Central and State Government of India for Rashtrapati, Rajpal and all Government authorities according to the Order of Worship. No foreign Government is mentioned.

24. There are three non-Christian agencies who are trying to reconvert Christians, viz., the Arya Samajists, the R. S. S. men and the Hindu Mahasabhaites. They are busily engaged all over the country with violent methods. Regarding their violence statements with proof have already been submitted to the Commission on 8th June 1954 by Rev. J. Lakra and others at Kusmi. They take the law into their own hands and beat Christians and excite the public against the Christians. The analogy may be given of the Russian Bolshevik and Government Nazis. Their action is similar. If the Government will not restrain them one day they will take hold of the Government and there be a regular reign of terror.

SOCIAL RELATION

25. As Christianity is being preached in Surguja only since 1951 the question of deteriorated relationship does not arise. But in future if the non-Christian agencies above-mentioned are not restrained from their violence there is apprehension of the breach of peace by these agencies.

26. Non-Christians boycotted Christians at Kawadanr in Ambikapur not allowing them to drink from the same well but this is the result of the influence of the Arya Samajists. No boycott of non-Christians by Christians.

27. No.

28. No question arises.

29. No.

30. The behaviour of Government servants depends upon particular person. High Government officers have generally tried their best to be impartial but the lower grade Government officers such as Patwaris, Patels, Policemen, Tahsildars, Foresters, Revenue Inspectors, teachers, etc., in many places are prejudiced against the Christians. In some cases they clearly ask the Christians to renounce Christianity and in few cases whenever possible they discriminate against Christians and dismiss them from services. They also try to influence the public against the Christians. Cases have been known where Patels have beaten the pracharak. But any ill-treatment of the Christians by these officials has its origin in the general activity of the non-Christian agencies, mentioned in answer No. 24, who easily approach the lower grade officials.

Instances—

(1) At village Amgaon, P. S. Jainagar, tahsil Surajpur, Lalsai *alias* Premtsukh was a chaukidar. He is a Christian. When he came to Jainagar P. S. for hazri he was met by the Tahsildar of Surajpur. The Tahsildar asked the chaukidar whether he was a Christian. Upon the affirmative answer the Tahsildar ordered the chaukidar to take off his uniform. Later the chaukidar was discharged. This happened in January 1955.

(2) At village Bansipur Ambagora, P. S. Sitapur, the former Gauntia is the Patel who asks the Christians to renounce their religion otherwise they would not enjoy the privileges of scheduled tribes.

B. The Forester of Sitapur called the people to Ambagora Guri ghar and detained them from 4 p.m. 11 to p.m. in December 1954. He forced two Christians Thaula and Gudu to give an undertaking in writing to renounce Christianity in the presence of the Patel and a constable of Sitapur. People outside the Guri ghar heard all the threats of the Forester.

(3) At village Chirapara, P. S. Sitapur, there is a pracharak by name Suleman Kujur. Two Patels, one from Chirapara and the other from village Ranipur, the adjoining village called the pracharak in the presence of Ramprasad Sau, the former Gauntia of Chirapara and asked him to leave the village and began to beat the pracharak with shoes when Ramprasad ran away.

(4) At village Batwai, P. S. Ambikapur, the Patwari went to the village on the 10th January 1955 to take the number of Christians in the village when the pracharak of the village welcomed him and arranged seats for him. Two Khatias were brought. The Patwari sat on one of them and the pracharak also sat on the other. The Patwari was angry and ordered the pracharak to sit on the ground. The Patwari also threatened Benjamin Lakra, a young man of the village, to get him because he considered him to be the leader of the Christians.

(5) At village Tedga, P. S. Sitapur, the Patwari by name Loknath came to take the number of Christians on the 2nd of January 1953. He met the pracharak in the village in his house and he became very angry and with

the threatening voice he told the owner of the house by name Rade Uraon, "Drive out this Mohamedan and renounce your Christianity otherwise I am empowered to handcuff you and to take you to Ambikapur. Also your lands will be confiscated and you will be transported to Pakistan". The same Patwari proceeded to village Ghoghra, P. S. Sitapur, and repeated the above threats to the Christians and the Pracharak of Goghra.

(6) In village Shahpur, about June 1954, one Dhansai *alias* Dhanmasih, a Christian, admitted his son Premchand in an Adibasi School at village Jaratala. The boy had stayed three days in the school when the father decided to bring the boy to Ambikapur in the municipal school. The teachers by name Rajnath Tiwary, headmaster and Biswanath Prasad (now transferred) got angry with the father of the pupil and fined him Rs. 25. When Dhansai *alias* Dhanmasih refused to pay the fine both teachers but more so Biswanath began to beat Dhansai with shoes and Dhansai was bleeding. The matter was reported to the police at Samri P. S. When the Police S. I. came to the Shahpur Guri ghar for enquiry the Patel the late Jamindar Lallu Saheb of Mari induced all people not to give any witness before the S. I. and so no one came for evidence and the enquiry was dropped.

Then Dhansai filed the complaint before the Tahsildar at Kusmi, the Tahsildar did not show any interest in the case and it was filed. The same Tahsildar Shri Sharma was transferred in January 1955, and a farewell party was given to him. At this time the Tahsildar was heard to say, "Do not give any accommodation to Christian pracharaks in any village.

(7) The Patel of Dhaneshpara, P. O. Surajpur, Shri Ramdular Singh, took few people and went to Ratiram *alias* Masihdas of village Deonagar, P. S. Surajpur, and demanded the Christian pracharaks should be driven out of the house. Due to the threat of the Patel, Ratiram was compelled to give notice and then the pracharaks were compelled to leave the house in July 1954.

31. Christians are not members of any political party.

32. As the Lutheran Christians have given up drinking and worship of spirits which demanded lots of money they have improved the standard of living by introducing cleanliness in the person and in homes and they have learnt the value of education. Spiritual matters are now discerned.

33. Yes, definitely.

34. No.

35. The non-Christians desecrated the grave of Rev. U. E. Kujur at Ambikapur in 1953 and 1954 and the Police could not trace the culprits.

36. The Lutheran Church is always ready to co-operate in any National reconstruction efforts but opportunity has not yet been offered in Surguja.

37. Yes.

38. No.

39. No foreign missionaries in the Lutheran Church.

40. No.

41. No, but good marriage and other social customs are kept up.

42. Viz, Dali Dhiba, maisary kickri, charbiha, dulphera, chuman, etc.

MISSION

43. The Lutheran Church has been working in Surguja since 1951.

44. No foreign missionaries in the Lutheran Church.

45. No.

46. Six Indian Lutheran Pastors are working in Surguja. No Missionaries in the Lutheran Church.

47. No.

48. The Lutheran Church has no missionaries and the six Indian Pastors have no foreign training.

49. No foreign missionaries.

50. The Lutheran Church is an indigenous body over which a Board of six persons have supreme authority.

51. The Board is responsible for the finance and has regular budgets and accounts. Arranging for the supply of the annual statements of accounts.

52. Accounts are audited by qualified auditors appointed by the Board.

53. No.

54. No amounts are received for purposes other than the religious activities.

55. Bible and Luther's small catechism are used. No pamphlets and tracts are used.

56. Regular reports are not published as yet.

57. (a) Yes.

(b) No schools and hospitals as yet.

(c) No. Preach the Gospel in plain language which the people are at liberty to accept or to reject. Some have accepted the Gospel.

58. Not yet organised.

59. The Lutheran Church works in all places and for all people, but response generally comes from Uraons, thus, too.

60. to 61. No.

62. Yes, and the proceedings are made known to the persons and bodies concerned.

63. The Lutheran Church works in a demarcated area.

64 to 65. No.

66. None.

67 to 68. No.

HOSPITALS

69 to 77. No hospitals in the Lutheran Church.

SCHOOLS

78 to 92. No schools in the Lutheran Church.

93. No.

94. Change of religion implies enrichment of culture.

95. Education is not complete without religious instruction.

96 to 97. No.

98. The truth must exist and falsehood must disappear and so let there be co-existence of religions and let them have their own course men exercising tolerance towards one another.

99. Yes, if required.

**Replies to Questionnaire concerning the area covered by Jashpur,
Khuria and Udaipur of the Raigarh district**

INTRODUCTORY

1 to 3. No.

CONVERSIONS

4. Total number of conversions from 1947 up to date in Jashpur, Udaipur and Khuria (Raigarh district) is 546. All are scheduled tribes.

5. Both individually as well as in groups. In the case of a family usually the whole family is baptised if the parents are willing. The grown-ups are not baptised if they are not willing.

6. It is the duty of every Christian to preach the Gospel to others whether individually or in groups.

7 Individual Christians or group of Christians preach the Gospel wherever and whenever it is possible. In Jashpur no preaching in public places. Generally, non-Christians manage to learn the Gospel themselves coming either to a Pastor, to a pracharak or to any individual Christian. The pracharaks are recruited locally. Lutheran pracharaks in Jashpur do not get a regular and fixed emoluments. There are some honorary pracharaks. No rewards of any kind.

8. (a) No advancing of loans.

(b) Lutheran Church has no medical institution.

(c) to (g) No.

(h) No, but we preach Jesus Christ as the Saviour of the World.

(i) to (l) No.

(m) No fraudulent and unfair means.

9. No matriculates and very few well-to-do people

10. All Lutheran Christians are baptised as a result of religious conviction. Before baptism a course of religious instruction is given.

11. Lutheran Christians are better Indians more loyal to their country.

12. (a) Wherever possible the preaching is done.

(b) In schools non-Christians are not given religious instruction.

(c) No hospital in Lutheran Church.

(d) No orphanage.

(e) Preaching may be done in bazar.

(f) May be done in fairs.

(g) Yes.

(h) No.

13. No.

14. No foreign missionary in the Lutheran Church. Indian pracharaks not use offensive language.

15. The pracharaks of the Lutheran Church belong to the locality.

16. Lutheran pracharaks are under-matrics of various classes. Emoluments not regular varying from Rs. 6 to Rs. 9 per mensem.

17. Lutheran men are taught the Bible in the Church and in the special classes and pracharaks are selected from among those who attend these classes. No foreign training.

18. A pracharak may have one or more villages according to the number of christians. Pastors supervise the work of pracharaks. Producing good character is the criterion of success of a Pracharak.

19. Bible and Luther's small catechism are used. No pamphlets and tracts.

20. No magic lantern, no films and no loud speakers in the Lutheran church in this area.

21. There is no such case.

22. Bible classes are held for christians. Dharam melas are held at which non-christians may participate.

23. The Lutheran Church has no foreign missionaries. Every Sunday in Lutheran churches prayer must be offered for Central and State Governments of India for Rashtrapati Rajpal and all in authority according to the Order of Service. No foreign Government is mentioned.

24. There are three non-christian agencies who are trying to re-convert christians, viz., the Hindu Mahasabhaits, the Arya Samajists and the R. S. S. men. They are busily engaged all over the country with violent methods. They act like Indian Nazis and Bolsheviks.

The Aboriginal Welfare Department, also is making attempts to re-convert christians into Hinduism particularly through Ban Jati Kalyan Bhag schools. They offer service as inducement to christian people.

SOCIAL RELATIONS

25. No, but if the non-christian agencies are allowed to continue their violent methods, breach of peace is apprehended.

26. No.

27. Yes, of the Jharkhand Party.

28 to 30 No.

31. Percentage is not known.

32. Yes.

33. Yes, definitely.

34 and 35. No.

36. No mission but Lutheran Christians are ready to co-operate in all National Reconstruction efforts.

37. The Lutheran Church has done.

38 to 40. No.

41. Religious rites such as worship of Gram Devatas are given up, but good social customs like marriage customs, etc., are continued. Dali Dhiba Mausari Kichri, etc., in connection with marriage and feet washing, etc., in connection with guests and such other good customs are continued.

MISSIONS

42 to 45. No.

46. Four Lutheran Pastors are working in Jashpur, Khuria and Udaipur. No foreign missionaries.

47. The Indian Pastors have gone through a Bible course and they never worked outside the church. Their income is not regular and varies from Rs. 20 to Rs. 25 per mensem.

48. No foreign training.

49. No foreign missionaries.

50. The Lutheran congregations of Jashpur, Khuria and Udaipur are affiliated to the Gossner Evangelical Lutheran Church of Chotanagpur and Assam, an indigenous and autonomous body registered in India.

51. No regular income of the Lutheran church and so no regular budgets are made. Workers get whatever little the poor Christians of the congregation can give as offerings to God.

52 to 54. No.

55. Bible and Luther's small Catechism. No tracts and pamphlets.

56. No.

57. The Lutheran Church has the following activities:—

- (a) Religious exercises and activities—The result is seen in the good character of the true christians.
- (b) Few schools are conducted particularly those at Ichkela and Sarhapani. These schools are not recognised although repeated applications have been submitted to the Education Department. They are as old as 30 years or so. It is earnestly requested that Government grants recognition to these schools. Madhya Pradesh course is followed.

58. There are church committees consisting of representatives of different congregations. They consider all matters regarding the Lutheran church including cases of moral defalcations of christians. Those found guilty are punished by excluding them from Holy Communion, a sacred rite of the Lutheran church.

59. The Lutheran church is spread over Jashpur, Khuria and Udaipur irrespective of castes or tribes. But almost entirely the Uraons make up the congregations.

60. There are two centres of the church—1. Ichkela 2. Sarhapani. Both are about 50 years' standing. Both are approachable by roads, but Sarhapani has a river to cross.

61. No, but Ichkela being near Jashpur Nagar lies within easy reach of any officer.

62. The Karamcharis meet whenever necessary and possible. Minutes are kept of those meetings. The actions and resolutions are communicated to the persons or bodies concerned.

63. No. Spheres of influence may be crossed in this area.

64 and 65. No.

66. Interest of Indian Christians both Lutheran and Roman Catholic in the States Reorganisation commission was discerned.

67. No mission.

68. Not the Lutheran Pastors.

HOSPITALS

69 to 77. No hospitals in the Lutheran Church.

SCHOOLS

78. In upper Ghat Jashpur—Ichkela, Mangal, Mahuatoli, Darigarna, Ranpui and Keondpani. Neech Ghat—Sarhapani, Nariyal Dand, Goldih, Kononga, Pakritola.

These are unrecognised schools although repeated applications are being made for their recognition. Reports are asked by Government officers and supplied for schools of Ichkela and Sarhapani.

Early arrangements may be made for the recognition of all these schools. The syllabus of Madhya Pradesh is being followed in these schools.

79. Discrimination regarding all these schools is clear.

80. All schools are open equally to christians and non-christians. At Sarhapani though unrecognised about 16 per cent of pupils are non-christian.

81. No instance from Jashpur.

82. No.

83. Instead of fees, subscription is received from pupils. No freeship or scholarships.

84. Religious instruction is given outside the school hours. Not compulsory.

85 and 86. No.

87. No non-christian teachers have joined the staff although it is open to all, perhaps because they are not recognised.

88. Government holidays list is followed.

89. Yes, definitely prayers are offered for our Government, both Central and Provincial, for all in authority and for legislatures, on the Independence and Republic days.

90. No.

91. Yes, at Sarhapani.

92. Compulsory for christians only. But in Adibasi schools and Boarding houses Hindu prayers are compulsory to all whether christian or non-christian. Such practices are at Bandar Chuan (Narayanpur P. S.) Saggibhawna (Bagicha, P. S.) Barangjor (Narayanpur P. S.) Barjor (Pharsabahar P. S.) where christian children go to school. This practice is reported to be in all Adibasi schools and boarding houses.

REMEDIES

93. No.

94. No, but the old culture becomes enriched.

95. No education is complete without religious education.

96. Yes, prayer has been definitely found to be the means of recovery of patients.

97. No.

98. Religious freedom in a land means co-existence of religions. Men must exercise tolerance one toward another. Truth will overcome and will servive.

99. Yes, if required.

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**Replies submitted by the Catholic Sabha of the Raigarh district
Replies**

To the Chairman, Committee of Enquiry into Missionary Activities, Nagpur.

Ginabahar, the 24th January 1955.

Herewith I beg to submit the replies of the Catholic Sabha of the Raigarh district to the Questionnaire issued by your Committee.

I am,

Yours faithfully,

(Illegible),

President, Catholic Sabha of Raigarh district,
Ginabahar, Kunkuri P. O.,
Raigarh district.

These answers are given by the Committee of the Catholic Sabha, representing the Catholics of the districts of Raigarh and Surguja, in pursuance of a resolution passed at their meeting of the 9th January 1954, at Ginabahar. They refer chiefly to the Jashpur Sub-Division, where Catholics are numerous. They relate exclusively to the Catholic community.

Before we answer to any particular question, we beg leave to make a query ourselves : "What is the aim of this Questionnaire?" We ought to suppose that the members of the Committee desire to ascertain the facts, and nothing but the facts. Yet, it seems absolutely evident that these questions, as they are framed, are calculated to elicit as many accusations as possible against missionaries and against Christians. Are we to surmise that, during their "exploratory tours", the members of the Committee have found so little that can damage our reputation that now they must address themselves to every fanatic, and suggest what accusations should be made".

Surely, the members of the Committee are fully aware that such a series of veiled charges—for often these are not questions, but scarcely veiled accusations—is a potent means to exacerbate sectarian feeling, and to incite religious fanatics to lay charges against those whom they dislike, yes, false charges without number.

With such a method the Committee will find it easy to accumulate a huge mass of unproven accusations. Will these be taken as evidence of our guilt, or as proof of the intolerance of certain communalistic elements?

What renders the case worse is that, on this occasion, the accusers know quite well that they have the sympathy of the police, of petty officials, yea, of the Madhya Pradesh Government.

The irrelevancy of many of these questions is glaring ; no less glaring is their anti-Christian bias. Several of them contain stinging insults to our priests, and to us, Adivasis. We can describe them only as "nasty".

INTRODUCTORY

1. What is the total population of Christians and non-Christians—(a) Scheduled Castes, (b) Scheduled Tribes, and (c) Others—in your district in 1947, 1951 and 1954, respectively?
2. What reasons do you attribute to the rise or fall in the population as given above?
3. How many of the present Christian population are born Christians?

Answer : The Census figures of 1951 should provide an answer to this question. But these figures have been cooked. The 1951 Census enumerates only 9,692 Christians in the Jashpur tahsil, every one knows there were many more.

The 1931 and 1941 censuses put the number of tribals in the Jashpur tahsil at 65.9 and 63.9 per cent of the total population, respectively. In the 1951 Census, the figure has dropped to 33.7 per cent.

The reasons are not far to seek : simply tampering with the true figures. Was this abetted by the Madhya Pradesh Government? Certainly, the Madhya Pradesh Government based itself on these false figures, when it had the tribal reserved seat taken away from the Jashpur tahsil. We believe that this seat was taken away precisely because Christians are too numerous on this side.

CONVERSIONS

We shall not answer questions (4) and (5).

6. What are the organisations in your district engaged in the work of conversion? Do the agents of these organisations approach the people individually?

Answer : These organisations are :—

- (1) The police and certain officials;
- (2) The Adivasi Welfare Department;
- (3) The All-India Vaidik Shuddhi Samaj of a certain Swami Ramanuj Saraswati;
- (4) The Arya Samaj; and
- (5) Certain Christian Missions.

7. Please give a complete idea of the working of such organizations. How are pracharaks recruited, and where do they come from? What are their emoluments? Are rewards offered for successful work?

Answer : The chief methods of the police and minor officials are force and fraud, bullying and terrorisation, threats of jail and loss of land; trumping up false court cases against priests and prominent Christians.

The methods of the Adivasi Welfare Department are: attempts at Hinduizing through schools, giving evidence in court against Christians, stirring up communal animosity, laying false charges.

The methods of Swami Ramanuj are the spreading of the most shameless lies in the press and through fly sheets; for instance, that the Christians are gathering and hiding in the woods, arms and ammunition, against an

eventual rising ; frightening poor people into re-conversion by threats of loss of land ; also offering to give land ; offering fabulous salaries to would-be converts to Hinduism.

The methods of the Arya Samaj are known to every one.

The methods of the Christian missionaries are service of the neighbour, persuasion, never force or fraud.

8. What, to your knowledge, are the methods used for conversion ? Are any of the following methods used ? :—

- (a) Advancing loans. If so, what are the terms on which loans are advanced ?
- (b) Promising or providing free medical facilities ?
- (c) Giving free education to children ?
- (d) Promising help in litigation ?
- (e) Promising relief from social disabilities suffered in ancestral religion or class, and a better social status as Christians ?
- (f) Offering employment ?
- (g) Holding out hopes of better marriages and greater social freedom ?
- (h) Extolling Christianity and foreign culture ?
- (i) Threatening danger of damnation to unconverted souls ?
- (j) Extolling Jesus Christ and decrying non-Christian deities ?
- (k) Holding out hopes of political advantage ?
- (l) Threatening social boycott and harassment ?
- (m) Other fraudulent and unfair means ?

Answer : This question is a monument of perfidious suggestion.

It also implies a complete misunderstanding of what conversion really is.

How often, of late, have we heard it said that conversion is a matter of conviction and of change of heart. Yes, it is that, for a man's soul is his own, and no man can make him believe against his will and internal assent.

In the course of these answers, we shall have to mention attempts at forcing people to change their religion, or frightening them into abandoning their faith. Such people are victims and not converts.

To us, a convert is a man that truly believes in Jesus Christ and the Catholic Church will accept no other converts. And true belief or true internal conviction has nothing to do with what you dub "methods".

We beg to point out that what in the first instance induced a man to enquire, and to give his attention to, the Christian message is a different thing from what finally determines his internal belief. This is not a subtle distinction but a plain fact.

Now suppose, merely for the sake of argument, that any of the things which you enumerate under (a) to (g) had first attracted a poor enquirer towards the Christian faith, where would be the crime ? What human law, what moral or divine law would be, or any one else, have violated ?

We desire to draw your special attention to item (e) "promising relief from social disabilities suffered in ancestral religion and class, and a better social status as Christians".

Don't you think that it is with a very bad grace that you should wax indignant against us, when we try to escape from the yoke which caste Hindus have fastened for so many centuries on untouchables and Adivasis.

Surely, we are entitled to try and seek relief from such disabilities. And, even now, what do you offer to us, Adivasis? You say that you will welcome us in the Hindu fold. We know only too well what rank you will assign us there. And then you pretend to be horrified, if we seek "relief from social disabilities".

You are at pains to prove that the conversion of the Adivasis to the Catholic faith is due to certain "methods", which you deem worthy of censure. You imagine, that a host of priests swooped down on us, and we, "simple" Adivasis, fell victims to the wiles of those designing individuals.

This is an utter travesty of the true facts. The truth is that the preachers of the Catholic faith did not come to us, but that we went to them. We ourselves, often at considerable risk, managed to pierce the iron curtain, which, in the olden days, the rajas had fastened on the frontiers of their States. It is more than seventy years ago that some of our forefathers walked many miles to go and seek the ministers of Christ across the State boundaries, and besought them to come here.

Again, in the early years of the 20th century, our fathers made several attempts to induce Catholic priests to come to Jashpur. Deputation after deputation was sent to them, but it was only in 1907 that Catholic priests did come to visit us. For eight years they had no house to live in.

You want to believe that schools, hospitals, social uplift work and the like were "methods" to entice us into Christian fold. These things came into existence long after we had spontaneously given our adherence to Christianity.

What were the motives that animated our fathers when they sought Christ's ministers? This may or may not be relevant. But we shall not deny that the yoke they bore in those days weighed intolerably heavy on their shoulders, that forced labour and police exactions made their lives miserable, and that they sorely longed for relief. But they also desired to escape from the fear of evil spirits, and sought in Christianity a purer and a more soul-satisfying religion.

If, through our adherence to the Catholic faith, we have found deliverance from tyranny, and an improved moral, social and economic status, that redounds to the honour and glory of the Catholic Church and of her ministers, not to their discredit.

But what we want to emphasize most emphatically is that we have freely embraced the Catholic faith, and have entered the Christian fold with our eyes open. In our land, the Christian priest is not an intruder, who surreptitiously, or by force or fraud, stole his way into our villages. We ourselves, time and again, have begged and besought him to come and preach to us the message of Christ. It may be true that some of those who held us in bondage, resented his coming, because they dreaded lest the Christian faith would make us conscious of our human dignity, and would teach us to stand up for our rights. But we, Adivasis of this land, we did go across the frontiers to call the Catholic priests, we constrained them to come to us, and we protected them when their lives were threatened.

There were no "methods" of conversion in your sense; we freely chose to embrace the Christian religion, just as today, in the face of some pressure, we freely choose to persevere in that religion.

(h) "Extolling Christianity and foreign culture".

Answer : We strongly protest against this dishonest manner of identifying Christianity with foreign culture. Such identification is absolutely unwarranted. We are Adivasis and Christians, and we rejoice in our Indian culture. No one has ever extolled to us foreign culture.

(i) "Extolling Jesus Christ and decrying non-Christian deities".

Answer : The question is unfairly put. We do extol Jesus Christ, for with all true Christians, we believe that He is the Son of God made Man, and very God Himself, and we do not believe in non-Christian deities.

But we do not "decry" such deities. The question seems to insinuate that we, or our priests, go about the street and hurt the feelings of other people by insulting their "deities". We respect every man's honest belief, and do our best to give pain to no one.

We cannot say that the propagators of Hinduism in these parts do show the same respect for our honest convictions.

(j) "Threatening danger of eternal damnation to unconverted souls".

Answer : It is rather funny that this hellfire business should interest the Committee. It holds a very small place in the mind of the Christians. We have never yet come across a priest that went about threatening eternal damnation to any one. Such threats exist only in the minds of the enemies of Christianity. The Christian message is one of love and not of damnation.

But, if the Committee really wish to know what is the Catholic doctrine in the matter, here it is for their edification: however, we would insist that, though we hold these things very firmly, we are not in the habit of shouting them on the housetops to every passer-by.

We hold that liars, thieves, murderers, swearers of false oaths, adulterers, oppressors of the poor, destroyers of the good name of others, and such like people, unless they repent with their whole heart, and crave the divine forgiveness, are not worthy of eternal bliss, but rather deserve eternal punishment.

But please notice, we do not say that they shall be damned. We believe in God's grace and in the mercy of Christ, who can change the sinner's heart. To God alone, so we think, it belongs to determine an immortal soul's eternal fate.

No sane Christian has ever said that all Hindus or all non-Christians go to hell. What we hold and believe is that all those, who sincerely follow their conscience, shall receive God's reward; that all those, who, knowing the truth, refuse to follow it, deserve the divine chastisement.

That, to our way of thinking, is fairly reasonable, and we do not see why any one should take offence at it.

(k) "Holding out hopes of political advantages".

Answer : The questioner is blest with a remarkable imagination, if he honestly fancies that a tiny minority, the object of so much obloquy and slander, can promise political advantages to its adherents. It is the other way about.

(l) "Threatening social boycott and harassment".

Answer : The members of the Committee cannot be unaware that the shoe is on the other foot. It is we that are threatened with harassment, and would to God there was merely a question of threats. The harassments are very real. Being dragged to the courts on false charges, losing one's lands, being bullied by the police, losing one's employment through which one earned one's daily bread, these are not only threats.

It is the Madhya Pradesh Government that proposed that we, because we are Christians, shall no longer be regarded as Tribals. This is not boycott, perhaps? The same Government recently issued a circular, reminding us of their decision that members of backward classes, who have become Christians, shall be denied scholarships and other favours to which backward classes are entitled. Is this boycott? It is not irony, it is barefaced impertinence to ask whether we Christians threaten other people with boycott and harassment, when we are made to suffer these things every day.

How many literate people (persons of the matriculation standard and above), and how many well-to-do people (persons with an annual income of Rs. 1,000 and above) have been converted in your district since 1947?

Answer : We look on this question as outrageous. Does it imply that only matriculates and persons with an income of Rs. 1,000 and above are entitled to choose their religion, and are they alone to enjoy freedom of conscience? We have more respect for the dignity that belongs to every human being.

We desire to remind the members of the Committee of the fact that, before we embraced the Catholic faith, there were no matriculates in this part of the country. It is due to the devoted labours of our priests and nuns, and to our own determination to raise ourselves, that some of us are matriculates now, and B.A.'s also.

But it has become the fashion for some people even for Ministers of the Madhya Pradesh Government, to tell us that we simple Adivasis, are not fit to choose a religion; and, therefore, we have not the right to embrace the Catholic faith.

If that is their honest persuasion, let them be consequent with themselves, and let them prevent the Arya Samaj, the police, the Welfare Department and others from stampeding us into Hinduism. And by what "methods"?

Whatever you may say, during all these centuries, we, Adivasis, have stayed out of the Hindu fold—you know very well that we do not worship the cow—and for us to become Hindus is just as much a conversion as it is to become Christians. If you are sincere, please do put a stop to all this noisy and violent Hindu propaganda.

The Constitution has given us political rights. We have the franchise and may cast our vote, even our womenfolk. So you admit that we have reached a degree of political maturity, and that we know what is good for us and for our country. But, in the matter of religion, which concerns us most intimately, we are to remain your wards, we are to profess the religion that you design to choose for us.

Many cultured Hindus, possibly some of the members of this Committee, do us, Adivasis, the grievous wrong of regarding us as sub-human. This we fiercely resent.

It is true that, for centuries, we have been backward and have suffered oppression. At whose hands, we need not say. But we are human beings, and we can judge what is good for us, in matters both temporal and spiritual. We are not infants. We want to be free; free to lead our lives as we choose; free to enjoy our fields and the fruit of our labours; free from the bullyings of the police, and the landlords, and the petty officials, and the rajas ; free also to profess the religion of our choice.

We never were Hindus, and if we do not choose to become Hindus, you have no right to penalize us ; and, if we choose to become Christians, we do no more than use a right, that belongs to all human beings, and that is solemnly guaranteed in the Constitution of our country—for this is our country as much as it is yours.

We would tell the members of the Committee the story of a convert who was not a matriculate, nor did he have an income of Rs. 1,000 or above. He was a "simple" man, with plenty of common sense, and he had become a Christian when of mature age. The police were very zealous in their attempts at re-converting him, but both threats and cajolings proved vain. Finally an official tried to argue:

"Why be a Christian", he said. "Your priests give you schools for your children and assistance in your troubles. The Government is far more powerful; it will give you better schools and loans on easy terms, and many more things.....".

The "simple" man answered : "Yes, I have heard these promises often, but I see nothing coming. Let that be. What we want is to save our souls. Even if the Government gave us what you promise, would it save our souls ?"

The official's answer was a volley of abuse. But abuse is not argument. The old man knew what he was about, and he had the better of the official, who possibly was a passed or a failed matric, and had an income of Rs. 1,000 per annum and above.

11. Do you think that conversion to Christianity adversely affects the national loyalty and outlook of converts. Give instances and state reasons.

Answer : This question is unjust, and offensive, extremely so. The present Prime Minister of India, many a time and, recently, in a gracious message addressed to a large Catholic gathering at Bombay, declared that we Christians are part and parcel of the Indian nation, as much as Hindus, and Muslims, and Sikhs and others. But the members of this Committee will suspect us of disloyalty, and they invite accusations—slanderous accusations—against us.

This is cruel and unjust.

We can only say that we are Indians, that we love our land and our nation, that we have no other country, that we have not the slightest connection with any other country. By what right can Hindus claim the monopoly of loyalty to the motherland ?

In view of the fact that our sons and brothers are doing, and for years have done, loyal service in the India army, the suggestion is simply slanderous and mischievous.

12. Where does Christian preaching with a view to conversion usually take place? Do you know of this being done in any of the following:—(a) Houses of individuals and mukhyas in villages, (b) schools, (c) hospitals, (d) orphanages and other charitable institutions, (e) bazars, (f) fairs, (g) churches, (h) any other places?

Answer: Does such a question really deserve an answer? Does the constitution forbid the preaching of religion in any of the places mentioned? If anyone can prove that we disturb the peace, or go out of our way to hurt the feelings of others, let him do so.

But the Committee may be interested in the following edifying details about the preaching of Hinduism in this district.

Boko Sardar, who under the spiritual guidance of Swami Ramanuj Saraswati, is a very zealous propagator of Hinduism, at Tangergaon entered the Catholic village chapel, and to persuade the people of the superiority of his creed, defiled the chapel by urinating in it all round the walls.

The same Boko, with a party of Hindus, entered another Catholic village chapel, and there sang kirtans.

During the Janpad election campaign, end of 1953, the Ram Rajya Parishad, on the pretext of political propaganda, in several bazars of this Sub-division, poured forth the foulest insults and calumnies against the Catholic religion and its ministers.

And the next question asks whether "such preaching" offended the religious sensibilities of people. Yes, we were offended, and grievously so. Boko's kirtan exploit is before the court, but not his feat at Tangergaon.

13. Has such preaching offended the sensibilities of people of other religions? If so, has it resulted in unpleasant consequences?

Answer: We suggest that the question is not fairly put. The question ought to ask whether the Christian faith was preached in such a manner that people had a right to be offended. But this is assumed. You object to all preaching, do you?

That communalists and fanatics and people who object to the granting of freedom of conscience to anyone but themselves, have taken offence, may be true enough.

But who is to blame for that? Is it those that simply use a constitutional right, or those that would deny other people the freedom sanctioned by the law of the land? Why blame us for the intolerant spirit displayed by others?

If there have been unpleasant consequences, the blame does not lie at our door, but at the door of a bunch of religious fanatics. And it is unbeseeming that the Committee should appear to encourage those people in their attempts at bringing about "unpleasant consequences".

14. Do foreign missionaries also use such language, or is it only Indian Pracharaks?

Answer: We are not aware that any Catholic preacher, whether Indian or non-Indian, ever used language that could give offence. But we must once again tell the Committee that the shoe is on the other foot. It is Swami Ramanuj Saraswati, Boko Sardar, the speakers of the Ram Rajya Parishad, who specialize in vile abuse of the Catholic religion.

15 to 20 These questions deal with pracharaks and are not very relevant.

Answer : The salaries of pracharaks are very small, far smaller than are offered to Hindu pracharaks in these parts. For instance, at Lureg, there is a Catholic pracharak, whose salary is probably below Rs. 30 per month. He was offered Rs. 200 per month, with a bicycle into the bargain, if he would renounce his faith and turn Hindu pracharak.

As far as we know, it is not the custom to give special rewards "for the successful propagation of the faith". But if the Committee intend making a suggestion, we agree that it is a sound one, and we will ask our priests seriously to consider it.

There seems to be confusion about the term "pracharak". With us Catholics, the word has a fairly broad meaning. Generally, it designates a village leader, whose task it is to gather the Catholics on Sundays for a religious service and common prayer. He is an ordinary villager, possibly more intelligent than the rest, but without special training. He has been chosen for his moral standing in the community and for his qualities of leadership. His salary is nil, but, at times, he receives Rs. 3 per month as travelling allowance.

There are very few pracharaks that are whole-time religious workers, probably, not ten in the entire Jashpur Sub-Division. These men have received some training in religious knowledge. It is their duty to teach prayers and religion to children, and to be of general assistance to the parish priest. Frequently, they know the elements of medicine, and, thus, can render much service to Christians and to non-Christians in a country, where medical relief hardly exists. Their salary is rarely above Rs. 30 per month, if it is as high as that.

As to religious literature, it should be obvious to the Committee that printed matter is fairly unimportant in an area, where illiteracy is the rule, and literacy the exception. We have our prayer books, hymn books, bibles, catechisms, which can be had in bookshops anywhere.

21. Do you know of cases where patients or school children were refused help at critical stages, unless they got themselves converted ? If so, mention names of individuals and institutions concerned.

Answer : This question, as so many others in this Questionnaire, is an echo of slanders spread by fanatics. We regard it as deeply offensive and as a stinging insult.

No such accusation has ever been proved, nor had we heard it before these days when communal passions have been aroused.

But here is a true case for the Committee's consideration.

The members of the Committee have visited the little Catholic Hospital of Muskutri, right away in the jungle. Latterly, the Circle Inspector of the Adivasi Welfare Department of Sanna, sent an accusation to his headquarters at Nagpur, stating that the Sister and the Father at Muskutri had refused treatment to a woman, mauled by a tiger, unless the husband and the victim agreed to become Christians. The man and the woman, so ran the story, refused. The victim was taken away and died.

The Deputy Commissioner of Raigarh ordered an investigation. On the day before the Sub-Divisional Officer of Police arrived, before the enquiry, the daroga, so it would seem, summoned the husband and another man, kept

them confined the whole night, and, with the usual threats and cajolments, tried to induce them to accuse the Father and the Sister. These men said, "ji, han" to every suggestion of the policeman, but, the next morning, they spoke the truth, and so the whole thing collapsed.

We have not heard that the Circle Officer, responsible for this slander, has in any way been reprimanded or punished for the grave wrong he had done. Indeed, why speak of punishment? He had done what some people expected him to do. But this time the vile trick failed.

22. Are fairs held by Christians . . . ?

Answer : We do not know about any fairs. But, on certain occasions, we do meet in large numbers, for instance, for processions or at Christmas and Easter for solemn religious services, all in the church grounds. On such occasions, we pray together and sing our hymns, and, perhaps, listen to a sermon.

After the religious exercises there may be drumming and dances, and merry-making. These things used to offend no one, and they can offend only such, as object to our very existence.

Latterly, we have noticed that, on such occasions, the police patrol the church grounds. Whether they have reported anything very treasonable we do not know.

23. Do missionaries and pracharaks make reference to the Central and the State Governments in India or to foreign Governments? If so, what is the nature of such references? Please give specific instances.

Answer : Neither our priests, nor our pracharaks, nor we ourselves bother our heads about foreign governments. This question is simply the echo of a stupid slander.

Do the Committee wish to know whether we and our priests have the audacity of criticising the Government? Such criticism may be a criminal offence in Russia, but it is generally regarded as a democratic right in civilised countries, and is certainly generously indulged in here in India.

The Fathers and Sisters are not addicted to criticising the Government of India, that is not their line. But it is quite possible that they have expressed on more than one occasion their dissatisfaction with the ways of the Madhya Pradesh Government. If they think and say that the Madhya Pradesh Government does not treat Christians justly, then they have said no more than we do say ourselves.

Surely, the very Ministers of Madhya Pradesh Government will not pretend that it is just to refuse recognition to all our primary schools. Right or wrong, the Chief Minister simply says, "I will not recognise them". When the question of appealing to our constitutional right in regard to our schools was mooted, a good Government officer put it this way : "Do not appeal to that. If a person is married with a bad wife, he must live with her . . ." The implication is clear.

Does the Questionnaire want to imply that our priests foster disloyalty by comparing the Indian Government to certain foreign Governments?

In that case, the answer is, that no one has ever heard them making such comparisons. Neither they nor we are interested in foreign Governments.

24. Are there non-Christian agencies in your district engaged in the work of re-conversion? If so, please name them. What are their methods and what success do they meet with? Do they offer any inducements? If so, what?

Answer: This repeats questions 6 and 7

Non-Christian agencies :

- (1) The police and certain officials;
- (2) The Adivasi Welfare Department;
- (3) The All-India Vaidik Shuddhi Samaj of Swami Ramanuj Saraswati, helped by a certain Boko Sardar, and Shri R. K. Deshpande, Pleader, under the auspices of the Ram Rajya Parishad; and
- (4) The Arya Samaj.

Their methods :—

(1) The police display great zeal in trumping up false cases against priests and prominent Christians. And, whenever it is rumoured that a person contemplates becoming a Christian, the police are on the spot to "enquire"—as if a person's religion were the business of the police! Police enquiries may be very disagreeable to the persons concerned.

One method of the police is to catch hold of people, confine them in some room, till they "freely" sign some document, or agree to inculpate a priest or a Christian. Thus, in the case of Muskatri, already mentioned; also in the Lodma Theatrical Case, which we shall mention later; also in the Kunkuri Buffalo Case, which can be briefly stated thus:

Next to the Catholic High School, lay a wounded buffalo. The school had absolutely nothing to do with the matter. The owner of the animal and some people of his village were summoned to Kunkuri, illegally confined, and pressed by the daroga to sign a paper that the fault lay with the Fathers of Kunkuri. As usual, these men were not even allowed to go out to satisfy a call of nature. Yet, the trick failed.

At present, several cases are pending before the courts, in which the police have displayed great zeal. During the previous fifty years, there had just been three cases instituted against priests, and, in all the three, the verdict was "not guilty". But, now, all of a sudden, our priests have become a criminal tribe, guilty of the gravest offences, even threat of murder.

Every sane man in the district knows that the aim is to destroy the prestige of good men. The attempt is stupid, because Christians and non-Christians alike, know the true facts. They imagine that, if they can get a priest in jail, especially a European priest, there will be an end, to the Christian religion. Such attempts at besmirching the good name of our priests can hurt only the slanderers.

Perhaps, it may interest the Committee, if we try to trace the origin of this unholy police campaign, and of these attempts to paint our priests as criminals. In 1952, or in the beginning of 1953, the Madhya Pradesh Government sent to the Central Government a report filled with the wildest accusations against missionaries. This report seems to have occasioned the now notorious, pronouncement of Dr. Katju in the Lok Sabha, a pronouncement that caused a great intensification of the anti-Christian press campaign.

In the course of time, the charges made by the Madhya Pradesh Government were duly answered, and so, this Government had now to substantiate its accusations. Shall we be rash if we surmise that local officers were commissioned to do this job? At all events, at the end of May and in the beginning of June, the then Deputy Commissioner of Raigarh, undertook a tour in these parts, and, strange to say, exactly following his trail arose a series of trumped-up charges against priests and Christians. A hint (or was it more than a hint?), received from higher up, supplies a ready explanation for the sudden outburst of zeal on the part of the police and of the employees of the Adivasi Welfare Department.

We may add that this very Deputy Commissioner demeaned himself to browbeating in person a poor Abir widow and her grandchildren, who had become Christians. This case was laid before the Committee in June.

(2) The methods of the Adivasi Welfare Department.—It is openly admitted that the Adivasi Schools are Hindu and hinduizing schools. Little Budhu Tigga is entered as Budhu Ram, and this is proof that he is a Hindu.

Teachers and officers of the Welfare Department seem to specialize in laying charges and giving evidence in the courts against priests and Christians. They also are active in stirring up communal feeling; the following incident took place at Saraitoli recently:—

The Catholic Mission had acquired a plot of land. The Welfare Circle Organizer of Sanna, at five in the morning and in pouring rain, led a party of pupils of the Advasi School to do puja and erect a devasthan on a strip of waste land right in the midst of the church ground.

Naturally the Christians protested. Every one in the place is well aware that there had never existed a devasthan on that spot. But the Circle Organizer, abetted by the police and by Mr. V. Joshi, Sub-Divisional Officer, pretend it is old devasthan and so the fat is in the fire.

(3) The methods of Swami Ramanuj Saraswati, Boko Sardar and R. K. Deshpande and consorts are of particular interest.

Swami Ramanuj is a sadhu, who is said to have good reasons for not showing himself in Orissa. In this State he specializes in giving "press conferences" at Nagpur, where he "reveals" the monstrous crimes of the missionaries, and implores the Government to protect the safety of the State against the dark schemes of these plotters. He gets a certain class of Newspapers to print that these wicked men are accumulating weapons and ammunition in view of an eventual rising, that is, to establish Christianstan, on the model of Pakistan. India faces the danger of another division.

A couple of months ago, the Sadhu discovered that the Dutch Ambassador had paid a visit to the Lureg Church, and speeches were made there and Swami Ramanuj knew who were the speakers and what they had said, and he revealed it all for publication in the Hitavada, a paper that seems always ready to print his slanders. Unhappily, a little later the Hitavada had to eat its words and had to publish that no Dutch Ambassador had been within a thousand miles of Lurek. So then all the reasonable things, which the Sadhu had "revealed", were not spoken after all, and, possibly, were fabricated by Swami Ramanuj.

This holy man has, as his helper here in Jashpur, a man that goes by the name of Boko Sardar, and that is said to be a son of the late grandfather of the ex-ruler. Boko is certainly an ex-convict and has served a long

term in jail for attempting to murder two Catholic priests. And he is said to be generally drunk. He, with the Swami, will drive into a village in a jeep ; there, he will wildly rush about, dagger in hand, and utter fierce threats. Then some people are got hold of, and Boko pours forth a flood of abuse against the Catholic priest and the Catholic faith ; he threatens the poor men with loss of their lands and he will even seize them by the throat, so much so, that, on one occasion, even the Sadhu is said to have remonstrated against these, all too strenuous, ways of imparting religious instruction.

Finally, the men are made to set their thumb impression to a paper which states that they "freely renounce Christianity". We are told that the Swami also tells these men, before they give their thumb impression, that they are acting absolutely freely.

Then their heads are shaven, a little "chundi" being left ; they are given a Hindu name and their conversion is complete. Certainly the period of probation and instruction has not been unduly protracted.

As to threats of loss of land we may say that certain Christians used to have on lease land that belonged to the ex-ruler. Boko is the manager of these fields, which have been taken away from the Christians and let out to non-Christians. We are told that we have no right to complain, because the raja can let his lands to whomsoever he pleases. And that is said by people that grow so vocal about "baits". Also, a few Christians held the little job of raja's bhandari (storekeeper at the Barns). We know at least of one case where the man was dismissed after he had refused to turn Hindu ; and we believe that several have lost their jobs for the same reason.

You ask how many were thus re-converted. We know of some sixty, and not one of these was a matriculate or had an income of Rs. 1,000 per annum. Or do you advocate that standard only when there is question of conversion to Christianity ? Of these sixty men, thus freely converted to Hinduism, three have persevered and have been given lands. All the others, practically at once after their "re-conversion", expressed regret for an act of weakness done under duress, and offered to repair their fault.

Perhaps we may tell you about one case that has a special interest. Swami Ramanuj and Boko had been operating at Tangergaon in the manner described above, and had made a little bunch of converts. Their heads had been shaven and they had received a Hindu name, and their fields would not be confiscated, and they would be rewarded with more lands, and all the rest. Unhappily, though these conversions were absolutely free and the outcome of a change of heart, by no means the result of force and fraud as when people become Christians, the converts did not persevere on the road they had taken with such enthusiasm. Among them was a certain Victor. Like the rest he was rather ashamed of himself and regretted having yielded to threats. After making public reparation he went to another village, with the perfectly legitimate object of escaping the further attentions of the Swami and of Boko. Soon after, he enlisted in a labour gang for service outside the State.

At Tangergaon every one was perfectly aware of these facts and knew the man's whereabouts. Possibly, the police did not know ; at any rate, several times the police came along and tried to persuade Victor's wife to lodge a complaint against the Fathers for kidnapping her husband.

The poor woman did not take the bait, but the case was too manifestly a foul crime perpetrated by the Father, that it could not be left unnoticed. A while ago the Hitavada of Nagpur carried the following piece of information : "In the village of Tangergaon a certain Mr. Victor had disappeared. (For the occasion the paper "mistered" him). He had recently been converted to Hinduism and had been given a Hindu name. There is strong suspicion that the missionaries have kidnapped him . . ."

We beg the Committee to bear with us if we give them still more ample information concerning the methods of re-converting Christians.

At Lureg and Patthalgaon the Swami has at his disposal the Hindu Dharm Raksha Dal ; the Arya Samaj and the Hindu Mahasabha also seem to flourish in these places. Here one way is to organize morchas against the Christians, and to shout "Down with the Christian religion", "Clear out", "Go to Pakistan", "No room for you in India". . .

At Lureg, on the 25th July 1954, a prominent Christian was murdered in a particularly brutal manner, and it is widely surmised that anti-Christian hatred was one of the incentives to the crime.

Some time after the murder, there was a morcha, and a small group of exicted people went and shouted slogans in front of the houses of the Christians, and, in particular, before the house of the bereaved widow. And one of the leaders of the group was a man whom the entire neighbourhood suspects of being the instigator of the deed.

A piquant details : whilst this murder case is before the sessions, a complaint is lodged against the priest of Lureg and his catechist for having incited people to murder a certain Hindu. These people really overshoot the mark : if at least they had sense enough to accuse us of things that have some grain of probability !

At Lureg, the Swami uses as catechist a certain H. Siddiqui, who is, or was, a Muslim. Years ago, he was daroga in the Jashpur State, which he left very suddenly for reasons best known to himself. This zealous preacher of Hinduism, on one occasion, went to a Christian tola, and using the methods his police career has made him familiar with, re-converted several householders, securing their thumb impressions to some sort of paper, by which they were supposed to renounce the Christian faith and to profess, in all freedom, that they were Hindus. The next day they all recanted.

The gram panchayat of Lureg also seems zealous in the cause of re-conversion. It offered Carolus, the Catholic pracharak, a salary of Rs. 200 per month, plus a bicycle, if he would serve as Hindu pracharak.

(4) About the methods of the Arya Samaj it is not necessary to speak. The Committee should know them.

SOCIAL RELATIONS

25. Have the relations between Christians and non-Christians, in your district, deteriorated in any way since 1947 ? Do you apprehend any breach of the peace because of this ?

Answer : Relations between tribal non-Christians and tribal Christians have always been cordial, and, on the whole, still are so, though communal-minded agitators have tried hard to sow discord. Relations between Hindus

on the one side, and our priests and Christians on the other side, always were and still are normal, though, here, the effects of the unrestrained press campaign against us, and of the slanders of some fanatics may at times be visible.

It is true that a very small knot of communalists is highly excited. On our part, there is no danger of breach of the peace. Is there danger lest the other side indulge in violence? That is not for us to say. We believe it is the duty of Government to compel would be law-breakers to keep the peace.

We wonder why the Committee do not ask for the reasons of such deterioration. These reasons seem to be :

(1) The violent anti-Christian propaganda of the Ram Rajya Parishad at the time of the Janapada elections. We think that, here, Mr. Deshpande deserves blame. He has been rewarded by being made public prosecutor in court cases against Christian priests.

(2) The bitterness of the Arya Samaj in certain places.

(3) The abusive campaign and the slanders and lies spread by Swami Ramanuj Saraswati.

(4) The violent press campaign against missionaries and Christians, which appears to have the approval of the Madhya Pradesh Government.

(5) The utterances of certain Ministers on tour in these parts. In October 1953 a Madhya Pradesh Minister made a violent attack against missionaries, in a speech at the Loyola High School, Kunkuri in the presence of the Bishop. And quite recently Shri Monloy, went out of his way at a Kunkuri public meeting to say that the Dutch Ambassador had been received by us with more honour than would have been shown to Mr. Nehru. And this was said after the Hitavada had retracted its lie about the alleged visit of this ambassador. And he publicly stated that it was wrong that aborigines should become converts to Christianity.

(6) The very appointment of your Committee, and this Committee's strange procedure, its method of calling for public accusations, which are not sifted.

(7) This questionnaire, with its blatant anti-Christian bias, calling on every fanatic to pour forth his venom against those he dislikes.

26. Have there been cases of social boycott by Christians against non-Christians, or *vice versa*, in your District?

Answer: Christians are not in the habit of boycotting anyone. And when we are boycotted, we generally take it patiently. But we find it preposterous that the charge of boycotting should be levelled against us, when the real boycotters ought to be well-known to the Committee.

27. Are there any political parties, or other parties of a quasi political and religious character in your district, whose office-bearers are Christians?

Answer : There is only one party here of a quasi religious and political character, and that is the Ram Rajya Parishad. Surely you don't expect Christians in that party.

But we would like to know what harm there would be in Christians being members, or even office-bearers, in a political party. Are we citizens of this land or are we not? Or do the members of this Committee share the feelings of Swami Ramanuj Saraswati and of the 'ex-ruler' of Surguja who expressed

their undiluted horror at the fact that, in far away Travancore-Cochin, a Christian happened to be Chief Minister in the State Congress Government ! O horror ! A Christian Chief Minister in this Bharat of ours !

28. Are such office-bearers given directions and advice by foreign missionaries ?

Answer : Our priests do not meddle in politics.

29. Do you know of instances of foreign missionaries taking part in activities other than religious and social ?

Answer : However hard you may try, and whatever insinuations you may throw out, you will not prove a single case of interference in politics.

30. What was the attitude of Government servants towards complaints made by Christians against non-Christians and *vice-versa* ? Do Government servants harass Christians or non-Christians for following their particular religion ? State instances, if any.

Answer : Boko Sardar assaulted a Christian and threatened to kill him unless there and then he turned Hindu. The police refused even to write the matter in the diary.

Boko Sardar desecrated a Christian village chapel by urinating in it. The matter was reported to the police—also to your Committee—but no action has been taken. The incident took place at Tangergaon.

Boko Sardar entered a Christian village chapel with a party of Hindus and sang kirtans there. This case, after much delay, has been taken up by the police.

At present several trumped-up cases against priests and prominent Christians are pending before the courts.

The rapidity with which the false charge against the Muskutri hospital was taken up, and the efforts of the daroga to make the people accuse the priest and the Sister, are edifying.

The frantic efforts of the Narayanpur daroga to make the actors of Lodma (see answer to qst. 90), the owner of the Kunkuri buffalo, accuse the priest are equally revealing.

A group of people approached Mr. V. Joshi, S.D. O. of Jashpur to complain against a patwari. He asked : "Are you Christian ?" The answer was "Yes". Without more ado the case was dismissed.

On another occasion a group of people lodge a complaint before the same person. He orders the Christians to stand on one side and the non-Christians on the other. The Christians were the majority, and without further enquiry their request is rejected. Then the non-Christians, together with one or two Christians, lodge the same complaint, and this time it is entertained.

Mr. Naidu at Jashpurnagar had to enquire into a complaint about bribe taking. His statement begins thus. The remarkable thing about this case is that the three complainants are Christians. . . . And without any proof this judicial-minded person concludes that the complaint has been instigated by missionaries.

We have not the faintest doubt in our minds that the police are in collusion with the fanatics that bring false accusations against Christians.

We may still mention the ways of Mr. V. Joshi, S. D. O. A Father and two Christians of Sanna are accused. They are made to appear before him twenty-two times, and the case has not yet been started : each time "postponed". And these poor men have to travel a whole day to reach Jashpur-nagar, to stay one day there waiting during long hours, and then to trudge it back for another day. Is this criminal harassment or is it not ?

Another priest, similarly accused, had to appear thirty-four times. Is this harassment ?

31. What is the percentage of Christians and non-Christians in any political organisation that you know in your district ?

Answer : What on earth can this have to do with the terms of reference of this Committee ?

We, Christians, are citizens ; we have the franchise, and we are entitled to join any political party. Isn't there a Christian minister in the Delhi Government at this moment ? Was the first Finance Minister of free India not a Christian ?

But we are not so "simple" as not to see what the Committee are driving at.

You are thinking of Jharkhand. Then here are the facts :—

(1) In this district the Jharkhand party is not organised, and certainly, we, Catholics, have nothing to do with it so far.

(2) However, loudly certain politicians may rave against Jharkhand party, it is evident that this is not an illegal party. We insist that we are not members of it ; but, if we were members, no one could make that a matter of reproach against us. Did not the Chief Minister of Madhya Pradesh, for reasons of his own, try to make the Scheduled Tribes agitate for a Gondwana State ? How does that differ from Jharkhand ?

(3) Our Bishop has consistently forbidden all his priests to busy themselves with politics ; and that order has been, and is being, loyally obeyed.

(4) But we, Catholic laymen of Jashpur, we desire to tell you this ; and we solemnly declare that, in speaking, thus, we are not prompted by our priests :

Police oppression and harassment of Christians and of non-Christians must ultimately drive us into opposition to Government. There is a limit even to the patience of Adivasis, Christians and non-Christians. People that have to endure what we endure must be tempted to seek relief where it is offered.

And we are utterly tired of this parrot-like repetition of the slander that our priests meddle in politics. If a cat has nine lives, this slander has ninety-nine, and more. It is incomprehensible how people, to whom we would give credit for honesty, will go on mouthing this piece of calumny.

And, now, Swami Ramanuj Saraswati has found even better : we are storing up ammunition in view of a future rising, and he knows where we are hiding our stocks. And he beseeches a supine Government to take action and save the country before it is too late.

This slander is not in the questionnaire : it was invented after the questionnaire had been circulated. Otherwise

32. Have conversions to Christianity brought about any betterment in the standards of living of the Scheduled Castes and of the Scheduled Tribes ?

Answer: The Committee might as well enquire whether irrigation has contributed to the progress of agriculture. If the committee are really in doubt about the facts, let them come here and see ; or let them read the books of Sarat Chandra Roy about the Mundas, the Oraons and other tribes.

But the questioner probably did have a purpose in proposing this query. If we reply that Christianity has contributed enormously to our temporal welfare—and that is a fact denied by no one—then we stand condemned as rice-Christians, and the missionaries have offered us baits ; if we say that there has been no improvement (and that would be false) then Christianity has failed. And so we are wrong in any case.

33. Have you noticed any improvement in the moral level of converts to Christianity ?

Answer : Is such a question really fair and relevant ?

Yet, we will reply. The first commandment of our Christian faith is that we love God above all ; and the second, like unto the first, that we love the neighbour as ourselves. We are taught that we are all God's children, and, therefore, brothers ; that we may not despise any man as unclean or untouchable. Our faith bids us not to steal, nor to lie, nor bear false witness, nor oppress the weak, nor kill, nor harbour foul thoughts, nor do unclean things.

This is our Christian moral code. We are but frail human beings, and it is possible that, at times, we fail to walk according to Our Divine Lord's precepts. But that is our ideal.

We are not in the habit of comparing ourselves with our non-Christian neighbours ; nor do we ask ourselves whether, now, we are better than when we walked in fear of spirits, and had not yet learnt God's law. God alone shall judge us and our neighbours.

But we would be very curious to know what answer the police and certain officials have returned to this question. We expect that the police, with sorrow, testifies that conversion to Christianity has caused grave moral deterioration. For, since we are Christians, we have received some education, and we often refuse to pay bribes, and we dare assert our rights. Surely the police must find that we have grown very bad !

Will a little story in this connection interest the committee ? A daroga in tribal territory was fairly friendly with a Catholic priest.

One day the man of the law said : "Well, Father, real friends we can never be. Your presence here means to me a loss of Rs. 700 per month".

We have more than a mere suspicion that the zeal of the police to get our priests out of this district has something to do with their illegal emoluments. And many a petty "servant of the public" must feel the same grievance against us. Mere Adivasis daring to refuse bribes to them ! How bad they have grown of late !

34. Do you know any cases of missionaries destroying or desecrating non-Christian places of worship or burial grounds. Please state specific instances, if any.

Answer : No, most emphatically. If we did such things the zeal of the police would have some scope. But the case of Boko Sardar, urinating in the Catholic village chapel of Tangergaon, has been mentioned already; also his entering into a village chapel to sing kirtan, and thus exasperating the villagers.

Why do the Committee, by way of questioning, suggest that we are guilty of this heinous offence? They might as well ask about all the other crimes listed in the Criminal Code.

35. What were the consequences of such acts in the relations between Christians and non-Christians? Were such cases reported to the local authorities? What action was taken?

Answer : Before there could be consequences such acts should exist, and they exist only in the imagination of slanderers. Does the Committee really believe that there may have been lack of zeal on the part of zealots and of the police?

But when Boko Sardar desecrated a Christian chapel in a most outrageous fashion, yes, then the police showed remarkable lack of zeal.

36. What has been the attitude of Christian Missions to National reconstruction efforts. Have they welcomed, or co-operated with, the work of organizations like the Harijan Seva Sangh and the Kasturba Gandhi Memorial Trust?

Answer : The Committee appear truly hard up to discover proofs of our lack of loyalty. We live in a very jungly region and these organisations have hardly penetrated to our district. But we, Christians are prepared to co-operate with any scheme that fosters the public welfare.

Perhaps it will be urged that we are not co-operating with the Adivasi Welfare Department. The reason is obvious. This Department, from the very instant it was set up, declared a fierce war against us, trying to kill our schools, specializing in false accusations, and acting, as is well known, as a "Hindu Mission".

37. Have the Mission contributed, or encouraged their converts to contribute, to national welfare schemes, or funds for relief in national calamities.

Answer : Does the questioner really dare insinuate that Christians are not interested in the national welfare?

May we ask: Who kept the Adivasis and the depressed classes down all these centuries, and who helped them to rise out of their degradation? If the members of the Committee are sincere, they must confess that Christianity has made an incalculable contribution to the welfare of the lowly and of many other classes.

But nowadays, you have let loose on us a host of so-called welfare workers. We shall not condemn these men in a body; but we wish to point out that they draw exceedingly fat salaries, and that they are well paid for trying to uplift us. And not seldom it seems to us that they display more zeal in trying to destroy the good.

Our priests are not professional uplifters, and certainly they do not come to us in a condescending manner; they have served us, and still do serve us, and they draw no salary.

We have heard of Ministers telling their Welfare staff that they must be animated with the missionary spirit. This appears to us an unsolicited testimonial to the devotion of our priests and our nuns.

But yet, we are grateful to the Committee for asking this question, though we smart under the insult it contains. For we had cause to think that no contribution from us to the public welfare was acceptable with the Government.

Early in 1954 our Bishop received from a charitable organisation a considerable consignment of barrels of powdered milk. (And, by the way, Swami Ramanuj Saraswati "revealed" in The Hitavada that these barrels contained ammunition). The Lord Bishop offered a number of barrels to the Deputy Commissioner of Raigarh, the only condition attached being "distribution among the needy without distinction of caste or creed". The answer was a frigid refusal.

Truth compels us to add that the present Deputy Commissioner of Raigarh, when offered a similar donation, gratefully accepted.

38. Have Christian Missionaries taken over, or attempted to take over, common lands, such as lands for cattle-grazing or cattle-resting places, for purposes other than those for which they are meant?

Answer: No. And isn't the police keeping its eyes open? Or is the question asked merely in order to insinuate a charge?

But we know of a case where a convent school had "encroached" on public land. Such encroachments are of daily occurrence in this district, and, in this case, the thing had been done unwittingly. The case came before the magistrate, who imposed a fine, and, though, in such cases, the land is usually granted to the encroaching party, refused the school possession of the little plot. The plea was that it was needed for grazing, when every one knew perfectly that it was all rock and stone and that not a blade of grass grew there.

39. What are the Missionaries doing to identify themselves with the Indian people?

Answer: Whatever be the intention of the questioner, we thank him for this query.

Our priests and our nuns have come to our country for life, and they do not contemplate a return to the country where they were born. They live, work and die in our midst and hope to be buried in our soil. They look on themselves, and we look on them, as part and parcel of the Indian nation. Practically all those that were eligible, have, at the commencement of the Indian Constitution, acquired Indian citizenship. And they are loyal citizens, and we have never heard them refer to any other country as theirs.

The Committee know, or easily could have known, all that, and they ask what these men have done to identify themselves with the Indian people. This is an unwarranted insult to loyal men.

40. Do converts to Christianity tend to form a distinct communal group, indifferent or hostile to Indian traditions and culture, and with affinity to foreign culture?

Answer: The "Suggestio Falsi" is patent, and the insult to us glaring. Converts to Christianity in this district are and remain aborigines. We have nothing to do with foreign ways and culture. We mean

to remain what we have been heretofore, but we certainly want to rise in the social scale; we want to rid ourselves of oppression and oppressors; we want to end our ignorance and poverty; we want to take our place in the Indian nation and to make our contribution to its welfare and progress. We are not estranged and denationalized. But it is a fact that certain officials do make the attempt to deprive us of our right to call ourselves aborigines. It is not we that tend to form a distinct group, nay, not at all.

Some months ago the Sub-Divisional Officer of Police, Jashpurnagar, visited Saraitoli, when he thought fit grievously to insult some of us. He said: "What for do you ape Europeans? Why do you follow a European religion? The British are gone. Why do you run after them? . . ."

One of those "simple" Adivasis stood up and answered: "Sir, you are a very young man and you talk foolishly. Who follows bilayti ways? Do we wear coat and pants as you do, and a topi too? And a motor car?" The great man looked profoundly mortified and answered not a word, may not, even by an insult. But, some days later, the speaker, who had humbled him, was saddled with a lawsuit for threat of murder, no, not a threat against the Sub-Divisional Officer, but against some other petty official. Was this a mere coincidence?

41. Do converts to Christianity give up all their ancestral religious and social customs and adopt new ones, or do they continue their old practices, such as worship of gram devatas, and ancient marriage rites, even after conversion to Christianity?

Answer: What has this to do with the matter in hand, and what is the questioner bent on insinuating?

After conversion to Christianity we keep our social customs, as to food, dress, mode of working and living, marriage customs, feasts, sports, entertainment, songs and dances. We do renounce worship of idols and of so-called "bhuts", and of gram devatas. For, we believe in one true God and Him alone do we adore. And we would deem it a grievous sin, if, knowing the one true God, we went and gave worship to idols, devatas, and bhuts.

42. Do you consider any of the activities of the Christian missionaries to be detrimental to the interests of the nation? If so, which, and why?

Answer: It is our firm conviction that the activities of the Catholic Church in our midst, and throughout this land, have been and are an immense contribution to the public welfare. Many are the great and good men of this country, true Hindus, that have, time and again, borne this testimony to the disinterested labours of our nuns and our priests.

Do you really regard the schools and colleges and hospitals and other institutions, conducted by the Catholic Church in India, from Cape Comorin to the Himalayas, as detrimental to the interests of the nation?

Of course, we propagate the Christian faith. And you would fain make that a crime, and brand it as "detrimental to the interests of the nation". Such was not the opinion of the wise men that, some years ago, sat in Delhi, and framed the Constitution of free India. They said and solemnly enacted, that every man in India had the right to profess, practise and propagate his religion.

We, Adivasis, are convinced that we are fulfilling a duty imposed on us by gratitude, when we declare that we owe an immense debt to the priests and the nuns that have brought us education, the knowledge of our human

dignity and the consciousness of our human rights. We thank them for having enabled us to shake off the yoke not only of those that so long had kept us in bondage, but also of the evil spirits, and for having taught us to seek salvation in Jesus Christ.

MISSIONS

43-46: These questions call for no answer from us.

47. What are the educational qualifications of the Missionaries, and what was their station in life before joining the Mission? What was their income before, and what is it now?

Answer : Our priests are highly educated men, practically all of them having a Ph. D. and a D. D. degree. Very many of them have for years been teaching in High Schools or lecturing in Colleges. In the matter of education they can stand up to any of your Government officers, even the highest.

As to their social standing before they came to us, the only thing we need say that they have dedicated their lives to the service of God and of the neighbour from their youth.

As to their salaries, we may be causing astonishment to the members of the Committee, certainly to the slanderers of our priests and nuns, when we declare what is absolutely true, that *our Fathers and religious Sisters draw no salary*. Theirs are dedicated lives and their service does not look for reward in this world.

48. This question needs no answer from us.

49. Have the Indian Missionaries equal status and authority with the foreign Missionaries?

Answer : In the Catholic Church we are all brothers and the notion of colour bar and caste, as it prevails among Hindus, is utterly foreign and distasteful to us. To us Indian priests and European priests are equally God's ministers and we respect them equally.

But it does happen that we, aborigines, and our aboriginal priests also, do receive contumelious treatment from other Indians, who treat us as inferior beings. Such treatment is never meted out to us, nor to our aboriginal priests, by the European Fathers.

50. What is the organisation of the Missions? Who has supreme authority over them?

Answer : Supreme authority is in the hands of the Bishop, who is an Indian citizen. Of course, in matters of religion, he acknowledges the authority of the Pope, who is the head of the Catholic Church throughout the world. There is no question of our depending on a Mission Board or any such thing.

51-54: How are the missions financed (and a great deal more about income and expenditure)?

Answer : Why does the Committee enquire about this matter? Government seems to know, or pretends to know, since a Minister did make a statement about the matter in Parliament, and quoted figures. If he knew the facts, the Committee need not ask us; if he did not know the facts, what right did he have to make a statement?

In this district, people who do not wish us well, go about saying that we received 22 crores. Why not put the figure ten times higher? Once you grant your imagination free rein, why not let it fly to the highest summits?

But, if our fellow Christians abroad are generous enough to help us, we do not see why any one should resent that. As to schools, and hospitals, and other institutions of social welfare, all are welcome to benefit by them, nor is any one solicited to become a Christian if he desires to benefit by them.

55. This is merely a repetition of question 19.

56. Are regular reports published of the achievements of the Missions? If so, please furnish copies of such reports since 1947.

Answer: We do not know about any such reports.

57. What types of activities have the Missions undertaken in your district, such as (a) religious propaganda, (b) running of institutions like schools and hospitals, (c) other institutions?

Answer: Certainly, the Catholic Church carries on religious propaganda, though we think that you do not understand that word in the meaning in which we use it. We do not beat the big drum, nor blow the trumpet, nor organize morchas, nor shout slogans against other religions, nor indulge in "force and fraud", nor threaten "unconverted souls with eternal damnation". But we do teach such as desire to be taught; we enlighten the honest enquirer; and we labour to assist the poor and the lowly. There is no question of obstreperous proselytism.

The Catholic Church also runs schools and hospitals open to all. But the Madhya Pradesh Government has striven hard to annihilate our schools; it has succeeded to a large extent in driving non-Christian pupils out of our schools.

There are "Mutual Aid Societies", which are really co-operative societies, run according to Government rules. And much else.

58. Are there Mission Courts in your district? If so, what is their constitution and rules of procedure? What punishments do they award and to whom?

Answer: There are no mission courts here. But Christianity does not want to uproot ancient customs, and so in our villages there are panchayats, just as there were during centuries before we became Christians. These panchayats are conducted according to our tribal rules, and do not pretend to deal with grave offences. In them non-Christians sit with Christians, whenever the matter concerns us both.

We are aware that Government officers are apt to feel jealous of our tribal panchayats, and so we walk warily lest we land ourselves into anything illegal.

These panchayats are with us a very ancient institution, but no stretch of the most sanguine imagination, can they be called "mission courts".

59. Where do the Missions work in your district? Do they concentrate on areas populated by the Scheduled Castes and Tribes?

Answer: The whole of this area is inhabited with Scheduled Tribes.

60. Please state the location where the Missions are situated. Since when have they been functioning there, and what are the means of communication to such places? Are these means of communication available the whole year round?

Answer : Let Government officials answer.

But we fail to see what means of communication have to do with the terms of reference of the Committee.

Or must we hold the Committee responsible for an innuendo that these wicked priests and nuns go and hide themselves in lonely spots, where upright Government officials cannot reach, so that they may be at liberty to pursue unhampered their nefarious designs against the safety of India?

Or is there an allusion to the Committee's trip to Muskutri, when, so we are told, their bones were badly shaken in a jeep travelling over an abominable road? Was that our fault?

61. Are there Government officials posted at such places? Please give their designations. How frequently does a Government officer visit these places in a year?

Answer : We do admire the gravity with which the question is asked.

Truly, the questioner does seem to fear for the safety of the country?

Alas, notwithstanding our lack of means of communication there are police officers everywhere, and we are only too painfully aware of their presence, as well as of the presence of other petty officials that thrive on bribes.

Higher officers may, or may not, come. Yet, the Committee may rest assured that our priests and nuns are duly watched, their names periodically taken down, (the father's name not being omitted), and that they have no opportunity to indulge in fatal machinations against the safety of the Indian Republic.

Moreover, for some years now, the Government have at their service the teachers and other officers of the Adivasi Welfare Department, and these try hard to deserve their liberal salaries by displaying exemplary zeal in reporting the supposed misdemeanors of priests, nuns, and Christians.

62. Are there meetings of missionary workers held at periodical intervals? Are the proceedings of such meetings made known to members of the general public?

Answer : We are not aware of any such meetings being held; but we are of opinion that it would be perfectly reasonable and lawful to hold them. And, furthermore, we are of opinion that this question is asked simply for the sake of insinuating that we pursue unlawful designs.

We do not see what business "the members of the general public" would have with the minutes of such meetings: not because there is anything to hide, or because anything treasonable takes place (as it seems intended to suggest), but because the "members of the general public" are eminently uninterested in matters religious.

We do not think that, if such meetings did take place, our priests would be likely to plot against the security of the State. And Government knows that very well. For some years now it has watched them, tampered with the privacy of their correspondence, spied on them, required periodical police reports about them, and, so far, nothing very treasonable or dishonourable seems to have been discovered.

Or if there is question of meetings of subordinate mission workers, then we can say that occasionally these men meet at the parish church, when they take part in spiritual exercises for the upbuilding of their own spiritual life. No minutes of such meetings are kept, and we can assure the Committee that no plotting against the State is indulged in on these occasions.

63. Are particular areas allotted to particular mission? Or do they encroach on one another's sphere of influence?

Answer: As far as the Catholic Church is concerned, India is mapped out into a number of "dioceses". At the head of each "diocese" there is a Bishop, and he alone is responsible for religious matters in that area.

We know nothing about spheres of influence or about encroaching.

64. Have missionary activities increased or been intensified in your district since 1947. If so, how and to what extent?

Answer: We can only say that in Jashpur, in the time of the raja, we were scowled upon; and in the other States we were not allowed to exist, as the rajas denied us religious liberty. They claimed ownership not only of our bodies, but of our souls as well.

Since the time of merger the Madhya Pradesh Government has shown itself consistently hostile to Christians, and frequently unfair.

65. Have you come across cases of mass conversions? If so, what were the incentives and methods used?

Answer: We have come across one case of mass conversions. It took place at the 1951 Census. Up till the moment of that Census there were in India, and in particular in this district, many millions that professed tribal religions. During the night of the Census nearly all these millions were converted to Hinduism.

As to the incentives: On the part of the converts there were no incentives; they did not even know that they had been converted.

What were the incentives that moved the converters? Not religious zeal, one would think. But the Committee need no information from us on this point.

The methods: No more than a stroke of the pen, or, shall we say, force, undiluted force, political compulsion.

We have mentioned above the sixty converts of Swami Ramanuj and Boko Sardar: sixty is not an enormous number, and, perhaps, the term "mass conversion" does not apply, as there was question only of small groups. We remind the Committee of the methods used: terror, cajolements, threats chiefly of loss of fields, promises of land.

But, of course, here it was not a question of conversion to the Christian religion!

66. What interest have missionaries and Indian Christians shown in the work of the Government of India Boundary Commission?

Answer: Our priests have not shown any interest at all in this Commission, because they stand aloof from politics. As to us, Indian Christians, we had as good a right as any one else to take an interest in the work of that Commission, and to put forward our claims. But, as a matter of fact, in this district, we have not bothered our heads about it.

67. Have the Missions taken part in Indian politics and elections? Have they supported any political party? If so, which, and since when?

Answer: Our priests, as we have told you to satiety, and as is proved to the hilt, do not meddle with Indian politics. That is not their sphere. However, such of them as have the franchise, have cast their vote at the polls, as was their right and their duty. And no one has a right to ask for whom they have voted.

We, laymen and women, have as good a right as any other citizen of India to busy ourselves with politics. Our priests have exhorted us to fulfil our civic duty, but they have never asked us to adhere to one party rather than to another. The only direction we received from them was not to join parties that pursue subversive or Godless ends. And that, in our view, is not politics, but a matter of moral guidance.

68. Do missionaries undertake such works as recruitment of labour for the Assam Tea Gardens? Do they receive any commission for this? Do they undertake remittances of salaries of labourers to their dependants? If so, on what basis do they do this?

Answer: No labour for the Assam Tea Gardens is recruited by our priests. But, suppose such recruitment did take place, it would be quite reasonable that our priests should help those that are compelled to migrate, to find gardens where there are well treated.

But, up to a very recent date, the Mission, in virtue of an agreement with the Government of India, recruited labour for the Andaman Islands. The Government did pay a small commission for every labourer recruited; we believe that it amounted to one-third of the commission charged by recruiting agencies. This commission barely covered cost of recruiting and forwarding to harbour.

The Fathers also undertook to remit salaries of labourers to their families at home. The money was sent from the Andamans to a Ranchi Co-operative Bank, and thence to the several parishes. No charge was made for the trouble—at time considerable—of getting the cash to this remote districts, and the dependants received the whole amount credited to them at the source.

From many tea gardens and other places people do send Money Orders to their folk at home c/o the Father-in-Charge. The reason is simple. It is widely believed (with what truth, the Committee may judge) that local post-masters have a habit of demanding a gratification for every Money Order paid out. It is also believed that postmaster refuse to make payment, on the pretence that no money is available, until the gratification is forthcoming. Therefore, the poor people prefer to send their remittances c/o the Father-in-Charge, from whom the postmaster dare not require a bribe. In this manner, the dependants receive the whole sum sent to them, and they have not to trudge to the P.O. over and over again, nor to wait there for long weary hours.

The Committee will easily understand why certain people object to the priest's undertaking to act as intermediary in this matter.

HOSPITALS

We beg to point out that some of these questions about hospitals are offensive in an extreme degree and are based on false accusations and cruel slanders.

69. Is there any mission hospital in your district? Of what kind is it?

Answer: There is one small hospital at Muskutri, and several small dispensaries.

70. Is admission open to all, or is there any criterion of income, religion, etc., for admission?

Answer: Admission is open to all, without any criterion of income, religion, etc., for admission.

How could such a criterion enter into any sane person's head?

71. Is treatment in hospital used as a means of conversion? Do you know of cases of non-Christian patients being converted to Christianity as the result of treatment in hospitals? If so, cite names and manner of inducement offered.

Answer: Treatment in hospital is not used as a means of conversion, nor do we know of any case where a person was converted in hospital.

But, if there happened to be cases, we do not see the reason why one should be horrified. No inducement need have been offered. It is quite normal that the self-sacrifice and dedicated life of our Sisters should set people thinking—

And we, once again, enter a protest against the consistent assumption of the Questionnaire that every conversion is brought about by "inducements". This is not only unjust, but nothing short of absurd.

We know of one slanderous accusation in this matter, which has been mentioned in the answer to another question.

72. Are patients obliged to take part in Christian prayers and other religious exercises? Are favours shown to such as attend prayers? And are there Christian pracharaks employed in the hospital?

Answer: Patients are NOT obliged, nor asked, to take part in Christian prayers or religious exercises; no favours are shown to such as would attend, and the idea of our using pracharaks to go and worry poor patients is simply repugnant, and can have arisen only in a diseased mind.

All these insinuations are based on lying propaganda and are gratuitous insults cast at our heads.

73. Please state instances, if any, where patients were not allowed to read their own religious books, when they wanted to, on other than medical grounds? Are books of any particular religion distributed free among patients?

Answer: Here, in most cases, patients are illiterate. No patient has ever been prevented from reading his own religious books. Nor is any literature distributed in the hospital. But would it really be a crime to give the patient a religious book, if he wanted to read it?

74. Give the names and the nationalities of the members of the medical staff. What are their scales of pay? Since how long have they been working in their present posts?

Answer: The Muskutri hospital is conducted by a religious Sister, who is a trained nurse. In at least two other dispensaries the Sister is a trained nurse.

These are all Indians.

They are religious Sisters and draw no salary, but work for the poor without seeking any emoluments.

Elsewhere, the priest may distribute simple remedies, he usually has long experience and gives all the help he can to people that have no access at all to medical relief. And there is no chance of professional jealousy being aroused : there are no doctors at all.

75. Who constitute the Managing Body of the Hospital? State their religion and nationality.

Answer : The institutions are too small to be burdened with a Managing Body.

76. Are any members of the staff prohibited from following their own religion, because of their service in hospital?

Answer : The question does not arise. But suppose it did arise, then we Catholics would answer that we deem it wrong, a grievous wrong, indeed, to prevent any one from following his religion, if he sincerely believes in it. We grant to others what we demand for ourselves, that is freedom to follow our conscientious belief.

77. What medicines are generally kept by the missionaries in their smaller dispensaries? How many of these are licensed being poisonous? Who administers them?

Answer : Our priests and nuns generally dispense very simple remedies, often homoeopathic medicines. There is no question of poisonous or dangerous drugs. This distribution of medicines is a boon, highly valued by the people,—and not by Christians only,—in a district where quacks abound and doctors are non-existent.

SCHOOLS

78. What schools do the Missions run in your district?

Answer : There is one high school for boys, several middle schools for boys and girls, respectively, and a goodly number of primary schools for boys and girls.

79. Is there any discrimination shown by Government officers in regard to Christian and non-Christian schools? Please state specific instances.

Answer : The discrimination shown by the Madhya Pradesh Government is open and shameless.

Before the Jashpur State was merged into Madhya Pradesh, the Catholic schools were nearly the only schools in existence, and received a small measure of recognition from a Government that was neither enlightened nor progressive. It is due to our schools that a certain number of Adivasis of Jashpur did receive a certain amount of education.

From the day of merger, the Madhya Pradesh Government declared a fierce war on our schools. All our Primary Schools lost their recognition and none received a grant-in-aid. The Adivasi Welfare Department tried to open rival schools next to every Catholic school, at least in areas that were not too inaccessible. In these rival schools, teachers were paid fabulous salaries, at least three times the amount paid in our schools; the pupils were charged no fees, received books and stationery free, and also a daily meal into the bargain. And very severe pressure was put on non-Christian parents to induce them to withdraw their children from our schools.

When the Catholic schools applied for recognition and for grants-in-aid, which, according to the Constitution of India, they are entitled to, the Madhya Pradesh Government was deaf and dumb and deigned not to reply.

After we had made representations to the Central Government, the State Government remembered our existence, and sent its inspectors. These reported that not one of our schools was fit for recognition, no, not a single one. Shall we be deemed guilty of rash judgment if we opine that these inspectors were acting on orders, and had been instructed to declare all our schools below the mark, irrespective of the facts? And we may add that, on several occasions, these inspectors showed themselves positively ill-mannered.

To us it seems that the Madhya Pradesh Government, if it had had the faintest desire at least to appear fair, would have been wise enough to recognize, say, one or two of our schools. The wholesale condemnation seems to prove that the Government did not even feel the need of saving appearances.

Ought we to be grateful for that much sincerity, or shall we call it a shameless confession of discrimination?

In 1954, the Minister of Education refused to receive a deputation of Christian citizens, who prayed for leave to lay their case before him. He refused to receive them.

And the Madhya Pradesh Government has, and generously uses, another weapon to kill our schools. In this State, the pupils of the fourth class in the primary stage have to pass an examination; and failure in this examination absolutely debars them from prosecuting their studies.

This examination is mostly oral, or with the help of slates, and is taken by the inspectors, who have absolute authority in the matter of failing or passing the candidates. There is not the slightest shadow of control. In the case of pupils of the Catholic schools, some inspectors do not even try to hide their hostility, and it has frequently happened that they subject our children to grievous hardships by making them travel uselessly and repeatedly to very distant examination centres, and then refusing to take the examination.

These inspectors, well aware of the dispositions of Government towards Catholic schools, fail our children at the rate of 80 or 90 per cent, and the poor victims are not allowed to continue their education. No recognized school may admit them.

Are we not entitled to conclude that the Madhya Pradesh Government is hostile to primary education amongst us, Adivasis? An inspector very kindly informed us that "the gold of education was precious and meant only for the few,"—of course, not for us! On another occasion, this man of learning informed us that Adivasis, when they get some learning, turn rogues and liars. Was he voicing the feelings of the Madhya Pradesh Government, of which he was the servant?

Do our Ministers belong to that class of Hindus, of whom Dr. Grigson, I.C.S. (for long years in the service of the Central Provinces Government, and a man well versed in tribal matters) said that they did not wish the Tribals to grow in education, but desired them to stay as they are, the humble servants of the "better classes".

We would add that this fourth class examination exists only in this State, and came in for very severe animadversion in the Report of the All-India Education Commission.

And the members of the Committee blandly ask if there is discrimination.

Yes, there is, open and avowed, discrimination against Catholic schools.

80. What is the strength of the Mission schools in your district. How many of the students are Christians and how many non-Christians?

Answer: The figures can be secured from elsewhere. We know that our schools are open to all. But the Adivasis Welfare Department has used strong measures to drive all non-Christian pupils out of our schools. They have succeeded, but not completely.

81. Do you know cases of non-Christian students becoming Christians as a result of attendance in Christian schools? If so, how does it happen, with the knowledge and consent of the parents, or otherwise?

Answer: We believe that there are few cases of non-Christians becoming Christians whilst, or after, attending Christian schools. Such converts are never admitted to baptism, if they are minors, without the knowledge and explicit permission of parents or guardians.

We desire to remind the Committee of the case of Alexius, a young man that is now a college student. At Arra-Jashpur, a complaint was laid before the Committee in June that this lad had been converted in the Gholeng Catholic school without his father's leave. The young man heard of this, and the next day he walked many miles to Gholeng, where he asked, and with some little trouble, obtained to be heard by the Committee.

He protested against what had been said about him at Arra.

The Committee : "Is your father a Christian?"

Alexius : "No, my father is not a Christian".

The Committee : "Did your father consent to your becoming a Christian?"

Alexius : "Yes, my father did consent".

The Committee : "Can you prove that your father did consent?"

Alexius : "If he had not consented would he have carried on his own back to Gholeng school the rice that paid for my fees?"

The Committee : "And what did the Fathers give you to become a Christian? Surely, they gave you something."

Alexius : "They gave me nothing".

And do the members of the Committee remember, and is it set down in their notes, that the youth turned round, and with bitter scorn said to the crowd in the Oraon language : "These people ask me what I was paid to become a Christian. Do we sell our religion? Who of you knows where is the bazaar where religion is bought and sold?"

And this was not rehearsed. There had been no time for rehearsing, but this young man had just arrived to secure a hearing at the last moment. It was not a pretty piece of acting, but the indignant utterance of a generous heart.

Yes, where is the bazaar where religion is bought and sold?

82. What is the procedure of recording names of students in school registers? Do you know of cases of students being shown as following a religion other than the one to which they or their parents belonged at the time of admission? Cite specific instances.

Answer: This question alludes to a calumny, started by hostile school inspectors, who had to find fault.

Often a pupil may have, beside his Christian name, a village name like Budhu, or Sani, or whatever it be. There was a case (possibly more than one, but very few in any event) where a pupil was entered in one book by his Christian name and in another book by his village name. The inspector made a mountain out of a very small mistake, and saw all sorts of sinister designs behind this formidable crime.

And even the Committee seem to take this poor little blunder extremely seriously !

What interest could we have in making such faked entries, as are suggested by the question ? We can safely assert that there is not one case where pupils were entered as Christians when they were not.

But we may inform the Committee that, in this district, it is generally believed that, in Adibasi schools, the practice prevails of entering the names of aboriginal pupils without their gotar. Ram, or some other name of the sort, is added to take the place of the gotar. And this is taken as proof that little Sani is an authentic Hindu. Is he not called Sani Ram ?

Must we call this conversion of minors without the parents' leave ?

83. What fees are charged in the school ? What scholarships and freeships are offered ? Is the offer of a freeship used as an inducement to students or their parents to change their religion ? Give specific instances.

Answer : In Catholic primary schools, because the Madhya Pradesh Government systematically refuses us all grants-in-aid, a small fee must perforce be charged, and this is frequently paid in kind.

Some inspectors pretend that fees are illegal ; then we call it a contribution, freely given. And that is what it really is. For we could send our children to the Adivasi school, where no fees are charged, and where substantial favours are offered. But we prefer, out of our poverty, to contribute something so that our children may be brought up in our own faith.

We lack the means of giving scholarships and freeships, but yet our schools do help the really indigent. But we deny that such favours are ever used to bribe pupils or parents into the Christian religion.

84. Is religious instruction given in the school ? If so, of what kind, and is it compulsory ?

Answer : Religious instruction,—of course, instruction in the Catholic faith,—is given in our schools, out of class hours, generally before commencement of classes. Attendance is not compulsory for non-Christians, nor are these permitted to attend without the explicit consent of their parents.

A case is on record of an inspector, visiting a Catholic school, asking the teacher to give a class of religion. He said that he wanted to see how it was done. The teacher complied with the request.

The inspector wrote in his report : "In this school religion is taught during class hours".

85. What kind of moral instructions, if any, is given ? Furnish copies of moral instruction syllabus.

Answer : In Primary and Middle Schools there is no course of moral instruction ; but civics lessons are given according to the official syllabus. About the High School we do not know.

86. Is any provision made for teaching religion other than Christianity to non-Christian children?

Answer : We deny the implication of the question : no provision is made to teach Christianity to non-Christian children. As to teaching their own religion to non-Christian children, we believe that parents and guardians would not regard us as qualified to undertake that task.

87. Are there non-Christians on the staff of the school? Is any pressure brought to bear on the members of the staff to change their religion? Do you know of any cases where discriminatory action was taken against a member of the staff on religious grounds?

Answer : We are not aware of any non-Christians being on the staff of any of our schools. If there were any, no pressure would be put on them to change their religion. Such pressure is abhorrent to Christians. It is well known that in other places many non-Christians work on the staff of Catholic schools and colleges, nor have we ever heard of such "pressure or discriminatory action" as the questioner would attribute to us.

88. What holidays are given in the school?

Answer : We observe the holidays prescribed by the code.

89. Are days of national importance celebrated in the school? What kind of celebrations are held?

Answer : National holidays are observed in our schools just as they are in other schools, except that we may add an intercessory service, and that, as a rule, our pupils know how to sing the national anthem correctly.

90. Are dramas or plays staged in the schools, which bring into contempt non-Christian religions and deities? Give exact reports of such performances, if actual copies of them cannot be had.

Answer : In our schools no dramas or plays are acted, which bring into contempt, or even refer to, non-Christian religions or deities. We deem it wrong to cause pain to others, or to mock at their honest convictions, even when we do not share those convictions. It is not we that organize processions to shout insults at the religion of others.

At times, religious plays are staged, which make no reference to Hinduism or Islam; and we also may have dramas and plays of a non-religious character.

We are not a little amused by the interest which the members of the Committee display in our dramas, and by the serious view they take of our entertainments. We readily admit that we love play-acting. It is part of the fun of village life, and sometimes is the readiest way we have of retaliating against official oppression. The committee chooses to put these "dramas" under the heading "schools". They refer much more to our daily village life.

The committee would fain have copies of our plays, and possibly suspects that we dare not show such copies. As the members of the committee were informed at their Ginabahar meeting, in June, frequently these copies do not exist, for the good reason that these plays spontaneously arise out of village life, and it may very well be that the composers (we cannot say, the writers) and actors, are unable to read and write. In default of copies, the Questionnaire calls for "exact reports". We shall oblige the questioner.

At Saraitoli, close to Sanna, the Catholics endured a great deal at the hands of the police and other officials, and at last two of their chief men were accused of attempted murder. It seemed to be a question of thoroughly cowing down the Christians. The good men were arrested, handcuffed and ostentatiously paraded through the bazar when it was in full swing. This happened when they were led to prison at Jashpurnagar. They were cast in jail and at first bail was refused, and, indeed, it did take a great deal of trouble to have them bailed out, after the poor men had stuck in the lockup for a day or two.

All this meant a great triumph for the police and for some other people. Surely, this time the men of the Welfare Department had gained a great victory, and the Christians would now eat humble pie.

The contrary happened. The "Criminals" had hardly reached home (the journey in police custody had lasted four days), before these happenings had supplied the plot of a drama, that was being acted in the village, and caused a huge amount of hilarity. And the priest had not "instigated" the thing ; he was not even in the locality.

We hope we shall not be deemed very wicked for trying to bring the upright police officers into contempt. They make us pay dear enough for the right of laughing at them.

The case of, the Lodma drama came before the Committee at their Ginabahar hearing in June 1954. Nothing very damaging seems to have been revealed on that occasion. Here are the true facts, some of which were not placed before the Committee.

The play was wholly made up by the young men of the railway. The team was : Don't consult ojhas, and sokhas, and fortune-tellers, and don't go in for "mati puja" when you are sick. It was a simple affair, interlarded with a few spicy allusions to recent village events. There was plenty of fun and laughter, and not a soul was hurt.

But these simple youths had counted without the teacher of the Adibasi school. The Enquiry Committee, was in the offing, and this good teacher had to fulfil his duty of accuser of priests and Christians. Whether the man had assisted at the play or not is not certain : certainly, he had not been invited.

The teacher approached the daroga of Narainpur, who, filled with holy zeal, immediately instituted an enquiry. Seven or eight young men were summoned, kept under illegal restraint for the whole night, not being permitted to leave the room, even to satisfy a call of nature (the classical way of this daroga to extract confessions), and plied with questions and threats. One of the lads, called Simon, was struck by the man of the law. The Adibasi schoolmaster and another official of the Welfare Department acted as assessors to the policeman. Unhappily these young men would not lie, nor "confess" that the wicked play had been instigated by the Father. They stuck to their copy right.

However, the Lodma offence was duly reported to the Committee at Ginabahar, the manhandling, the threats and the illegal confinement being carefully omitted. The questionnaire seems to show that the member of the committee were profoundly impressed.

91. Is there a Mission hostel or boarding house in your district ? Is admission open to all in them ? Are there fees charged ?

Answer : In several Middle Schools and in the High Schools there are hostels, mainly intended for Christians. At times non-Christians apply for admission. Neither before nor after admission is any pressure put on them to embrace the Christian faith. Fees are charged on all equally and are frequently paid in kind.

In the High School the non-Christian or Hindu boarders refuse to eat with Christians and Muslims, and so they have their own mess arrangements.

92. Is attendance at religious exercises compulsory for the inmates of these boarding houses? Have there been any cases of children being converted to Christianity by staying in such boarding houses? Give specific instances.

Answer : Attendance at religious exercises is not compulsory.

We believe that conversions are very few. One case has been discussed in the answer to question 81.

Remedies :

N.B.—This heading appears to suggest that there is something very wrong. May we suggest to the committee that the disease affects those who perhaps there is something wrong would deny freedom of conscience to all those that do not share their opinion?

93. Do you consider any of the activities of Christian Missions objectionable? If so, which, and why? What remedies have you to suggest?

Answer : This question invites every fanatic to vent his anger.

Let that be. Perhaps, in a free country, like ours, every man is entitled to express his opinion and to formulate proposals for putting the world in order.

But we beg to submit that this invitation to an excited public to level charges against a class of men appears to savour of demagogery. Heretofore in India, we had tribunals and judges, who tried cases and sifted evidence laid before them. Here we have an Enquiry Committee, vested with semi-judicial functions, calling on the public to lay charges, and that too, after a virulent press campaign of abuse and slander has excited communal passions. To us this seems to be a singularly strange way of doing justice.

Our answer to the question is that we do not consider the activities of the Catholic Church in India as objectionable. Nay, we consider that they greatly contribute to the public welfare. And, in this, we are at one with the wisest and best men in the nation, who repeatedly have borne witness to the services rendered by our priests and nuns to the nation, and have expressed their admiration for the dedicated lives led by these men and women.

It is only latterly that certain people have begun to call those activities objectionable. Why? Because, so it is said, they are anti-national, and destructive of Indian culture, and all that. Every Jack and Harry knows that this is the sheerest pretence. Those that shout loudest know perfectly that this is a false accusation.

What these people find objectionable is that there are converts to Christianity. This is truly the heart of the matter, as our worst enemies, if they are sincere, will admit. They have no other grievance against us.

But then, are not the adherents of all religions converts, or were they not so at some time or other? Even Hindus were not always Hindus the way they are now. And Sikhs, and Jains, and Buddhists became what they are through conversion. And in this free Republic, called Bharat, a man has a right to choose his religion, that is to convert himself. The law explicitly says so.

You retort that Christians use unfair means: baits, force, fraud. When has any of these charges been proved? And, if these charges could be substantiated, then, still, would it be a case of the mote being in the eye of the Christian, whilst the beam is in the eye of those that make converts to Hinduism? This we have abundantly shown in answer to your questions.

You are scandalized because Christian converts are poor, ignorant, having an income beneath Rs. 1,000 per annum, not having read up to the Matriculation Christian Missionaries dare address themselves to the "simple" Adivasi!

Well, we Adivasis, are not as simple as our Hindu friends want us to be. We contend that we are perfectly capable of choosing our religion. And no Hindu has a right to feel aggrieved if we choose to become Christians so as to enjoy the fullness of our human rights, rather than enter the Hindu fold, where we shall be made to occupy the lowest rung in the social scale.

All this hullabaloo and fury about convert-making and proselytising is nonsense. Those very newspapers, that dash themselves into fits of holy indignation against Christian converts, will report with delight and approval cases of individual Christians, or groups of Christians, being made Hindus. For how many years have the Arya Samaj people specialized in the work of reconversion?

The methods differ, you will say. Indeed, they do, as we see so well in our midst. We have informed the Committee of the methods followed here by Swami Ramanuj Saraswati, and Boko Sardar, and Shri R. K. Deshpande's Ram Rajya Parishad. Their blatant lies, their threats of violence and of loss of land are notorious. And these people, so unscrupulous in the ways they use, parade their sanctimonious horror at the naughty methods of Christians.

When these people come to us, Christian and non-Christian Adivasis, and try to make us Hindus, then we are not the "simple" unsophisticated folk that need protection against the "chalaki" tricks of Christian preachers. They pretend to have a right to come to us, to threaten us to confiscate our fields; they may, with a good conscience, offer us fat salaries if we consent to take the name of Ram: that is all perfectly correct. But, if we become Christians, then surely we must have been allured by baits.

And your Census officials, with one stroke of the pen, may cause all the aborigines to forsake their ancestral religions and embrace Hinduism. That is fine. It is not convert-making. No, it is only telling lies.

Conversion to the Christian faith, you choose to regard as a crime; conversion to Hinduism is praiseworthy. And, in the latter case, you obstinately refuse to examine into motives and methods.

Finally, what such people object to is the very existence of Christians in India.

That is the problem which the members of the Committee have to face and that is the situation to which they must find a remedy. We wonder whether they are really disposed to pander to the passions of the fanatics, who, if they had the power, would forcibly wipe out the Christians from the face of India.

94. Does change of religion necessarily imply change of culture?

Answer : What on earth has this to do with the matter in hand? Do the members of the Committee really seek light on this point? A sensible answer to that query would demand that one first defines what is meant by religion and what is meant by culture. And again, is it correct to identify Indian culture with Hindu culture?

To such as would identify religion and culture, a change of religion evidently implies a change of culture. If you contend that only one that professes Hinduism (and by the way, what is Hinduism?) can be a true Indian, then we confess that the millions of Christians, who believe themselves Indians, and who are loyal to their country, stand branded as aliens.

But, if, with the framers of the Constitution, you hold that in this vast land there is room for many religions, if, with the present Prime Minister of India, you hold that Hindus, and Muslims, and Christians, and Sikhs, and all the rest, can be, and are, true sons of India, truly part and parcel of the nation, then this question about religion and culture has no sense, and ought not to appear in this Questionnaire. In fact, we think that it is a glaringly dishonest question, and seems asked with a sinister purpose.

It is only a handful of fanatics, that pretend to believe that we, Christians, are soaked in foreign culture. Please come and see us in our homes and tell us what is foreign about us.

Dr. Ambedkar, some years ago, was converted to Buddhism. Has he changed his culture, and is he no longer a true Indian?

95. Do you think that, in a secular State, all religious teachings should be eliminated in education? Or have you any alternative to sectarian religious teachings?

Answer : Amongst the many irrelevancies of this Questionnaire this question stands out as a mountain peak. Has this Committee been appointed to redraft the Constitution of India, or to remodel the whole educational system?

We must suppose that the Committee know the rules laid down in the Constitution about religious instruction in schools. We have no desire to oblige the Committee by writing a neat dissertation on the necessity of, or the harm done by, religious instruction in education.

We believe that it is wisely ordained by the law of the land that in State institutions, supported by public funds, no religious instruction shall be imposed. We also deem it a wise enactment, that in schools, receiving aid out of the public treasury, no pupil shall be constrained to attend religious instruction of any particular creed.

In our own schools, which the Constitution gives us the right to establish and to conduct, and against which the State is directed not to discriminate (a direction openly flouted by the Madhya Pradesh Government), we want that our own children shall be instructed in our own religion. And if non-Christians desire to attend these schools, we shall make no effort to constrain or induce them to attend religious instruction classes.

Whatever may be the answer, returned by "progressive" elements to this question, and whatever may be the conclusions drawn by the Committee, we declare that, as long as freedom prevails in India, we will see to it in our own schools, our own religion shall be taught to our own children.

96. Are not the consolations of religion aids to recovery of patients? If so, would you cut out all religious practices from hospitals? Have you any alternative to Missionary propaganda in hospitals?

Answer: We absolutely deny that, with us, there is anything that can be called "Missionary propaganda in hospitals". The alternative to that mythical thing is to leave the patients free to seek solace where their conscience finds it. We are not in the habit of doing violence to people's conscience.

97. The State being secular, has it any right to interfere with the methods of propagation of any particular faith? Do you think that, if other religions showed the same zeal and enthusiasm as the Christian Missions, there would be unpleasant consequences?

Answer: The question is not only absurdly irrelevant, but its sinister purpose is glaring. Surely the Committee do not seek enlightenment on these matters from an excited public!

No one in his senses denies that the State has a duty to maintain law and order. The State must so govern that, as far as possible, every citizen can exercise those rights, which his very manhood and the laws of the land confer on him.

As to the "methods of propagation of any particular faith", we certainly object very strongly to the methods employed in this district by Swami Ramanuj Saraswati, Boko Sardar, the Police, certain minor officials, many servants of the Adivasi Welfare Department, to propagate their "particular faith".

We raise no objection to the propagation of Hinduism, but we have the gravest objections to the methods employed by Hindu propagandists, for instance, false accusations, slander, abuse in the press and on the platform, trumped up law-suits, physical violence, vilification and insults, deprivation of lands, and things of that sort. We have no objection if the State interferes with these methods; but it does not seem inclined to do so; nay, some of these things are done by its very servants.

We also object to the Government's method of converting overnight millions of followers of aboriginal religions to Hinduism, by a stroke of the pen, and without so much as "by your leave".

If the Committee can bring us relief in these matters, we shall be profoundly grateful.

No one denies that, whenever a method of propagating any religion offends against the law and morality, the State has a duty to intervene. But it is not true that the State has a right, still less a duty, to intervene whenever a bunch of intolerant people feel irritated by the actions of other people, which are perfectly reasonable and lawful. And we challenge any one to show that the methods used by the Catholic Church in our midst are unlawful.

The last portion of the question is truly astounding in its assumptions: "Do you think that, if other religions showed the same zeal and enthusiasm as Christian Missions, there would be unpleasant consequences?"

This is what we think. If the preachers of other religions would come to us as the priests and nuns of the Catholic Church come to us, dedicating their whole lives to our service, drawing no salaries, living in poverty in our midst, even in the remotest places, healing our ailments, teaching our children, helping us in our spiritual and temporal necessities, urging us to love God and to be kind to the neighbour, reminding us that lying and stealing and oppression of the poor are sinful in God's sight; if the preachers of other religions would come thus into our land, austere, humble, caste, having neither wife nor children, not shouting slogans, not slandering, nor abusing ; if they whould come in that manner, as do our Catholic priests and nuns, no, there would not be unpleasant consequences, none at all. We heartily invite them to come in that manner.

But who comes to us now, and in what manner? We have named them in these answers often, and these names leave a bitter taste in the mouth. These men do indeed display enthusiasm of a sort, not the selfless enthusiasm of our priests and nuns; their mouths pour forth insults, and slander and threats; they brandish the dagger, yes, in the literal sense; they threaten us with the loss of our fields, and, in some cases, the threat was executed; they shout slogans and bring false charges against innocent people.

And you also have sent amongst us, ostensibly to uplift us, but, as it seem^s to us, to convert us to Hinduism, the servants of the Adivasi Welfare Department. Surely, they have not come to serve us out of pure love for the neighbour, nor without seeking any earthly emoluments. For it is only too evident that they thrive on royal salaries, out of funds set aside by Government for our welfare. We do not accuse them of lack of zeal or of enthusiasm. For some of them display excessive zeal in stirring up communal trouble, and they are enthusiastic in giving evidence in the Courts against good people.

From such "uplifters" may the Lord deliver us, and may we never be lifted to their level!

Indeed, when you send into our country people, who display zeal and enthusiasm of that sort, then there ought to be unpleasant consequences. But who is to blame? Is it the preachers of the Christian faith, or the converters to Hinduism, or the would-be uplifters?

98. Do you think that the different religions in the land can co-exist peacefully, and co-operate in realizing a just order of society? If so, on what basis?

Answer: It is hard not to laugh when one hears the Committee gravely asking such a question. Are the Committee about to write a learned treatise on the government of nations, or do they contemplate initiating a revision of the Constitution, in such a way that only one religion shall be tolerated in Bharat?

Can this be the purpose of this recondite question? The Committee set out to condemn the Missionaries, and they have discovered that all the Christians in India are tarred with the same brush. They are all steeped in foreign culture. They must all be suspected of disloyalty. They may be so many millions, they may have lived in India for centuries, they may love their land and their nation. . . . They profess a foreign religion ! As if the Catholic faith could be foreign anywhere!

And we, in our simplicity—we are "simple" since we are Adivasis—we had put faith in the declaration of so many Hindu leaders, saying that the heart of Mother India is large enough to love all her children.

The Committee is not sure that different religions can co-exist in this land, and co-operate peacefully towards the common welfare. Again, we, simple Adivasis, had allowed ourselves to be persuaded that the civilized world had long since settled this point, and that all sane men believed in freedom of conscience; we imagined that both East and West, wherever men are free, "different religions did co-exist peacefully and did co-operate in realizing a just order of society".

The Committee are not quite sure that this is possible, and their conscience might perhaps bid them insist on the necessity of wiping out Christianity. At any rate, they want to be quite sure, and lest their conscience prick them later, they crave for light and ask on what basis such co-existence may be possible.

We humbly suggest that such a basis might be liberty, equality, fraternity: equal rights for all and mutual tolerance, as is set forth in the Preamble of the Indian Constitution. Or, if you prefer, such a basis would be the fulfilment of Christ's precept that man love God above all things and the neighbour as himself.

This is what we, Christians, are trying to do.

99. Do you wish to appear before the Committee to give further evidence orally?

Answer: No, we do not wish to appear before the Committee. And the plain reason is that we do not believe in its impartiality. The Committee bears the responsibility of the Questionnaire, which is a monumental proof of lack of impartiality. Even a blind man can see that this is not meant to be a series of questions, but rather a long list of veiled accusations. It bristles with subtle, and glaring, suggestions and innuendos; it panders to the passions of intolerant fanatics. It assumes that the accused are guilty and calls on all the communalists to lay further charges.

It seems impossible to exonerate the framer of these questions from deliberate malice. He has done his best to gather into one long list of so-called "questions" all the slanders (all but one), which bigotry has ever invented against Christians and their priests. This long enumeration is nothing less than a most vigorous display of mud-slinging. The questioner well knew that some of the mud will stick. Moreover, the Questionnaire invites all the communities to come and sling more mud.

We regard this Questionnaire as a disgraceful document, and as a dishonourable attempt at destroying the good name of honourable men and women. The disgrace and dishonour must redound on the Committee.

Moreover, from the very beginning, we have felt constrained to protest against the composition of this Committee. The question lay between Christians and a very small, but extremely vocal, section of the Hindu community. Whereupon the Madhya Pradesh Government instituted a Committee of Enquiry, consisting entirely of Hindus. And one of these is said to be an adherent of the Arya Samaj, a notoriously militant anti-Christian body. Later on, the name of a Christian was added to the list of members, but we must declare that this person is unknown in Christian circles, and certainly does not enjoy the confidence of the community he is supposed to represent.

We have no desire to call into question the individual integrity of any member of the Committee. But surely, being composed as it is, it cannot command our confidence. Nor can we say that, during the hearings in Jashpur, last June, every member of the Committee cared to hide his anti-Christian bias.

These are the reasons why we do not wish to appear before the Committee. We do not have the faintest hope that further oral evidence might induce the members to deviate from the course they seem bent on following. We feel that we stand condemned, even before we have been heard.

100. There is no question 100.

Why did the questioner not round off the number?

To our utter astonishment, there is one slander that is not alluded to. In this very exhaustive series of implied imputations, there is not a word about a matter, which, these days, has the power of rousing the passions of not a few, viz., cow-killing.

Why are we not asked to "cite precise instances" of Christians and Missionaries sacrilegiously slaying the sacred animal? It is so easy to accuse us of cow-slaughter. The attempt was made at Kunkuri, as stated in the course of our answers: only the daroga's sacred zeal failed. Why not represent our priests as sneaking about the lanes and alleys of our villages, brandishing the knife and threatening the life of the sacred kine?

We feel it incumbent on us to enlighten the Committee about our attitude in this matter. We do not promote cow-slaughter, not because we worship the cow, but because we have not the faintest desire to inflict pain on our Hindu neighbours. We, Adivasis, have no objection to beef-eating: on the contrary, we rather relish it; but we are ready to abstain from this little indulgence, because we are anxious to respect the beliefs and the feelings of others,

As appendix to reply to question 24, I beg to submit to the Members of the Enquiry Committee of few samples of the kind of scurrilous literature against Christians and Missionaries, which is being distributed free to all and sundry in the villages of this area.

Also a few extracts from the Hitavada.

If a Christian dared to public one-hundredth part of such stuff against Hindus, he would be in jail by this time.

Replies submitted by Shri Gurubachan Sing, Raipur

To The Secretary, Christian Missionaries Activities Enquiry Committee,
Secretariat, Nagpur, Madhya Pradesh.

SUBJECT.—*Replies to the Questionnaire.*

Dear Sir,

The following are replies to the questionnaire you sent. I am sorry I am not in a position to answer all the questions.

5. Conversion is always individual in nature. As far as I know when even more than one person become Christian, they all individually make profession of their faith. It is not our practice to baptise people as a group on the confession of one person. Even in one family, husband and wife

make profession of their faith individually. The children of such a family may be baptised according to the practice of some church if the parents so desire. The same is true in case of parents who are Christians by birth.

6. Besides the Christians there are the Arya Samajists, the Hindu Mahasabhaists, the Muslims and the Sikhs who are engaged in the work of conversion.

7. I cannot speak for non-Christian organisations but in the Christian Church the practice has been and is that any person who desires to be a full time religious worker he has to be first sure that he is called by God to be a full time religious worker. After he is convinced of his call then he approaches church leaders, who recommend him for seminary training. After the completion of his training in a seminary he comes and works as a full time religious worker in any of the church or mission organisation.

The scale of pay depends upon the worker's education. As a rule it is similar to the educational workers. No monetary reward is offered to any successful worker. When a person undertakes religious work as a calling the reward is the satisfaction of his own conscience.

8. As far as I know most of the alternatives in this question are not used as methods of conversion by the Christians. Christian medical hospitals and dispensaries are not means of entrapping people but demonstrations of Christian charity which even goes out of its way to help those who are suffering. The true motive is the motive of love. The Christians start schools and college to meet a certain need in the country. The same is true of Christian Leper Asylums, T. B. Asylums and Social Service Centres. A Christian who does not feel the need of doing same kind of humanitarian or helpful task for others is not indeed a genuine Christian and has not understood the genius of the Christian Faith. In the Words of our Lord he professes himself to be a Christian but he does not act according to the will of his heavenly Father. Math ; 7 (21). Our Lord enjoins upon his disciples to be helpful to those who are needy whether they be of any faith or fold. The criterion is need and not faith or fold. Christ taught us this lesson in the parable of the good Samaritan Luke 10 (30-37). A Samaritan goes out of his way, puts his life in danger and helps a person lying wounded and unconscious by the way side. This man was a stranger to him totally. When the Christians following this injunction of their Lord that they are to help people in need irrespective of caste, creed and nationality like the good Samaritan start schools where there are no schools, hospitals, leper homes when others despise the lepers and similarly open widow homes and orphanages and thereby provide homes to the homeless, they should not be suspected. Rather the whole mission programme ought to be understood in the above context.

The Christian missionaries or the Indian Christian do not extol foreign culture. Infact it is not possible. Because the Christian missionaries have come from all the countries in the West and the culture of any one country varies from the others. The Indian Christians have been always good nationalists and proud of their Indian heritage. If some educated ones wear western clothes it is not an indication of change of culture. Many Hindus, Muslims and Sikhs do the same.

The Christians present Jesus Christ before the non-Christians. They present His wonderful life, teachings and the message of salvation. They consider it their privilege to do so. They do not decry other deities and they have no business to do it. However, occasionally debates are held

between followers and representatives of different faiths. At such occasions hot words are exchanged. Then it is mutual and no speciality of the Christians. May I also add that the period of apologetics has come to an end.

10. My personal conviction is that a person cannot remain a Christian if he is not sincere in his convictions. It is not easy to become and remain a Christian. There is so much of persecution and social boycott from the former group that only a man of conviction can take such a step and can stand firm in it. I have known many such cases of conversion who are firm in their Christian faith even to this day and have sacrificed much for the sake of their conviction.

11. No. In fact the Christians become more loyal to their country. The Christian Scriptures enjoins upon them to be loyal to the Government.

12. The Christians preach in bazars, market places and in churches and hold personal talks in homes as well. Prayers may be held in schools and hospitals but they are all in the form of workshop and not preaching.

13. Not until some interested people instigate. I have not known any such experience.

14. Neither pracharaks nor foreign missionaries use foul or objectionable language. In fact the foreign missionaries are so well known for cautious behaviour.

15. Pracharaks are generally respected in the locality where they live. Some of these Pracharaks may be from the same area others may be from outside.

They present Christ through preaching and through personal confession. They also help people in literacy, public health and give instructions regarding agriculture.

16. Educational qualifications of Pracharaks vary and their salary according to their qualifications. They are not offered any monetary rewards. As Pracharaks they are supposed to be fully devoted to their task.

17. They get 2-3 years seminary training. Pracharaks are not sent to foreign countries for training but Pastors, doctors, nurses and other educational workers are sent to foreign countries for post-graduate work, so that they may qualify themselves better for their work.

18. The Pracharak may work in one or more than one village. His Supervisor may be an Indian or foreign missionary.

19. We present the Bible or portions of the Bible or tracts written on the basis of the Bible. These tracts are sold but at times, a person may give a tract free, in that case he himself has to pay for it.

21. No. This is not conceivable.

22. In this area a Christian fair is held in Madkughat. That fair is different from Hindu or Muslim fairs, because it is a sort of spiritual retreat, even though it is called the Madkughat fair. There is a committee of Christians which prepares its programme and the Christians from all over Chhattisgarh participate in the fair. Non-Christians are welcome if they so desire.

23. Christian missionaries pray for the State and Central Government. Such prayers are held on special national days as well as during the Sunday Services. Some pray for the well being of the Government and officers when

they have their daily personal or family devotions. I have not known any foreign missionary or Christian Pracharak making any stigmatic remarks against our Government.

24. The Arya Samajist, the Hindu Mahasabhaits, the Muslim and the Sikhs. The Arya Samajists sell literature. I have some of their books. In these books they specially despise the Christians and ridicule their faith.

26. The Christians have been boycotted by their non-Christian relatives or by their former caste fellows but not the non-Christians by the Christian. This is impossible.

32. Yes.

33. Yes.

34. No. The Christian missionary will not stoop to such meanness.

36. Good and co-operative. The Christian missionaries have always spoken very highly of our national reconstruction efforts such as Five-Year Plan, Community projects, N. E. S. blocks, irrigation projects, educational advances and many other such things which are bringing about a tremendous improvement in the country.

37. Yes. In flood relief and on other occasions.

38. No.

39. Even though the missionaries do not give up their nationality they do their best to identify themselves with the Indian people. They learn our language. They become members of the Indian Church. They participate in programmes which are for the good of our country. They even learn to eat our food. I know many missionary homes where noon meal is purely Indian. Some of them even marry the Indians. Most of them spend all their lives in India in the service of our people. After their retirement, when they go back to their own country they remember India and her people with much affection and regard.

40. No. In fact, all the converts I have known they are respectable Indians and boast of their Indian heritage.

41. They give up such ancestral, religious or social practices which go against the Christian principles.

42. No. In fact, I think that they have been, and still are, for the good of our country.

43. The Roman Catholics, the General Mennonite Conference, the American Evangelical Mission and the Mennonite Church in India, the Disciples of Christ, the Methodists and the Missionary Bands in India

These groups work in Chhattisgarh.

44. No increase since 1947. In fact, the number has decreased.

46. The word "missionary" is normally used for a foreign missionary. The Indian workers in the mission are not called missionaries. The missionaries of the above missions come from America except the Roman Catholics who may have come from the continent.

47. Foreign missionaries are specially well-qualified persons and are University graduates. Some of them are highly qualified for their task. Such missionaries may be doctors or educationalists or social workers.

Their income in America is much higher than what they get here in India.

48. In the American Evangelical Mission set-up, I had been sent to America for post-graduate training in Theology and Social Work. The Mission Board in America paid my expenses.

49. Those Indians who are appointed heads of institutions or in other important capacity enjoy the same authority and status as the foreign missionaries.

50. Every sending Church, whether it is in America, England or Continent, has a committee which is responsible to the Church. It appoints missionaries in its own country as well as send them to other countries. So, the supreme authority may be called the Church through its Board which send out missionaries. For example, the United Church of North India which is an Indian Church has a committee called a Committee of Missions. This Committee is sending an Indian missionary to East Africa.

In every Mission set-up, when the Church becomes a large group it becomes an independent organisation and does not retain any organic relation with the mission which is parent body. This is true in India today. Our Church in this district, which is called Chhattisgarh Orissa Church Council, is absolutely independent of the American Evangelical Mission which is its parent body. The Indian Church has become a part of the United Church of North India which is scattered all over North India from Bombay to Assam and from Nagpur, Raipur to Amritsar.

51. The Church which sends its men supports them.

52. The missions always maintain the good system of accounts which are audited by Chartered Accountants generally.

54. Non-Christians who are associated with mission organisations receive as many benefits of mission money as any Christian receives who is associated with the organisation. If such non-Christians are working in the organisation they get their salary and, if they are needy people, then they get benefits from our institutions like any other person. Christian charity is not confined to the Christian group.

57. (i) Religious, (ii) Medical, (iii) Educational, and (iv) Social.

58. I have never heard of any mission courts in this district.

59. The Mission's work is carried on both in city and in rural areas. We have our important institutions built in cities. Raipur has a high school, girls' middle school, primary schools, book depot and the Gas Memorial Centre.

Dhamtari has a mission high school, a normal school and a hospital. Bhatapara and Mahasamund used to have middle schools which were later taken over by the Municipality and the Government, respectively. The same is the case of other cities and towns. The missions have also work in rural areas. They meet medical, educational and other needs of the people in rural areas who have been neglected otherwise. The missions sincerely endeavour to meet a need.

62. Meetings of mission workers are held as necessary and the proceedings of such meetings are made known to the members.

63. Different mission work in different places. As a rule, they do not interfere with each other's work.

64 and 65. No.

66. None.

67. No. Foreign missionaries are not supposed to take any part in politics and they do not take any. They remain true to their pledge given to the Government.

68. No.

69. There are general hospitals in Tilda, Dhamtari and Jadgeeshpur, Bilaspur, Champa, etc.

70. Admission is open to all, irrespective of caste, creed, religion and economic status. Any person who likes to make use of a pay ward has to pay according to the prescribed rates.

71. The missions have never used their humanitarian activities as the means of conversion.

72. No. The patients are not under obligation to participate in a religious service nor any favour is done to those who do participate.

73. Patients are free to read any books they like whether they be on religion or atheism. No books are distributed free.

75. I can give you names of the Members of the Governing Body of the Gass Memorial Centre. They are as follows:—

- (1) Dr. T. C. Seybold (American), Chairman.
- (2) Rev. J. W. Sadiq (Indian), Secretary, National Christian Council, Nagpur.
- (3) Mr. J. J. Anukoolam (Indian), Mid-India Christian Council, Mhow. M.B.
- (4) Mr. R. J. McWan (Indian), Professor, Leonard Theological College, Jabalpur—*Coopted*.
- (5) Bishop E. Weaver (American), Dhamtari—*Coopted*.
- (6) Rev. O. H. Wany (Indian), Representative, Chhattisgarh Orissa Church Council, Pithora, Madhya Pradesh.
- (7) Miss Grace Solomon (Indian), Salem Girls' School, Raipur.
- (8) Rev. William Baur (American), Baitalpur.
- (9) Shri Dharmraj (Indian), Representative, Y. M. C. A., Nagpur, Madhya Pradesh.
- (10) Rev. Gurbachan Singh (Indian). Superintendent, Gass Memorial Centre, Raipur, and Secretary of the Board.

76. No.

81. No.

87. I am sure on every school staff there are quite a number of non-Christians.

93. I do not consider the Christian mission's activities objectionable in any way. In fact, Christian missions have been pioneers in many areas of life in the country and, thus, have been of much help to the country in the field of education, medical work and social service, etc.

94. The change of religion does not imply change of culture. The adherents of the Christian religion are found in every country of the world, but all of them do not have the same culture. Their culture varies according to the country where they live. This shows that adherence to any religion does not imply change of culture. In India, people of same faith living in the north differ in their culture from those living in the south.

95. In State-owned schools, it is better that we should not have any religious teaching but it will not be harmful in any way to have a course of moral instructions. But in schools run by private bodies if such bodies with the permission of parents have either classes in religion or moral instruction they should be permitted to have them.

96. Consolation of religion is important for a patient. The medical authorities world over are appreciating the need of some kind of religious consolation as a necessary aid to the medical treatment, hence the psychosomatic conception of treatment in modern medicine. The choice of consolation should rest with the patient.

97. A secular State should not interfere with religious rules, practices and methods of propagation of any faith. The quarrels among different religious groups do not arise from any genuine zeal; they rather develop from jealousy and misunderstanding and false notions of religion. The State should carefully differentiate between genuine and false causes of quarrels.

98. In India, different religions including Christianity have lived peacefully for over a period of many centuries. The rare instances of persecution are largely due to certain emperors or kings who began to consider themselves as over zealous followers and defendants of their faith and persecuted the others.

Faith is a personal matter. Faith is man's response to God. Every man should be free to choose and follow his faith, because every man is individually responsible to God. Troubles arise when some interested persons create misunderstandings and instigate people one against the other. If such elements are checked in time the different faiths can live amicably in India as well as in any other part of the world.

Yours truly,

GURBACHAN SINGH,

Date: 25th January 1956.

Superintendent, Gass Memorial Centre,
Raipur, Madhya Pradesh.

**Replies submitted by Chairman and Secretary of the General Conference,
Mennonite Mission in India, Saraipali, Raipur district**

1. Reply to Questionnaire on Christian Missionaries Activities :—

Year (I)	Baptized Christians (2)	Total Christian Community (3)
1941	2,393	3,736
1947	3,716	6,269
1951	3,387	5,702
1954	3,401	5,811

As Christians we do not recognize caste.

5. It is our position and belief that people accept Christ individually. Many times this is just one individual of a family, but it may also be more than one member of a family.

7. The emoluments of Pracharaks are quite low. No rewards are offered or given for successful work.

8. We repudiate the methods cited. We do not advance loans as baits, nor promise free education nor medical help nor employment. We feel it is unfair to insinuate the use of fraudulent and unfair means as in (m). We extol Christ and His teachings.

10. All conversions are the result of religious conviction, unless we have been deceived.

11. No, on the contrary it increases national loyalty and outlook. Christians respond to Government efforts to vaccinate, many of them know and sing the national anthem while neighbouring non-Christians do not. We constantly urge the support of government. The Bible says, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

12. Our purpose is to make Christ known. Jesus said, "Go ye therefore, and teach all nations." If a person is converted, it is his own decision, reached through inner convictions.

13. At the time of Christ people were offended in Him. His teachings, preaching and His works. Today likewise.

15. As a rule the Pracharaks are respected. They are usually local people.

16. Some Pracharaks are middle school pass, some less, some High School. They do not get any rewards.

17. None are sent to foreign countries for training.

19. The Bible, the New Testament, portions of the Bible and other literature based on these.

20. We do not propagandize, but give information.

21. None at all.

23. They pray for the Central and State Governments in India and constantly urge people to uphold and support the local, provincial and central Governments.

24. In a number of places Christians have been reconverted. It is reported that in some villages efforts are being made to get Christians to sign statements by minor Government officials concerning their religious position. This intimidates some people.

25. Communal feelings have been more noticeable since the Inquiry Commission came. Before that relations were most cordial.

26. This is against our Christian beliefs and principles.

27. We know of none.

29. Not in politics nor in communal relations, but in medical and educational work.

32. People were formerly very poor, but are slowly raising their economic status.

33. Yes.

34. No.

36. We welcome National Reconstruction efforts.
37. Christians and missionaries have been encouraged to give and take part.
39. Missionaries are members of the church, subject to church discipline. Fellowship with Christians and non-Christians in their homes, such as attendance at weddings, and they are received into the homes of missionaries.
40. The Christian community is not hostile to Indian traditions and the best of national culture, and remains Indian and not foreign in its affinity.
41. Some social customs are kept when they are not contrary to the Christian faith.
43. The General Conference Mennonite Mission has been working in this area since 1901. The Roman Catholics and an independent missionary are also working in this area.
44. In December 1947, there were 34 missionaries in India. In December 1954, there are 30.
46. The foreign Missionaries are of Canadian and American nationality.
47. Except for specialised work the standard for qualification for Missionaries is a B.A. degree or its equivalent. The salary received by missionaries in India is less than they received before entering missionary service and is less than they would be receiving if they were working in the homeland.
48. None.
51. By voluntary contributions from members of sister churches overseas.
52. Accounts are audited by a selected committee.
57. (a) Christ said we should preach and teach. We do not consider this propaganda, but give information.
 (b) Schools and hospitals.
 (c) Extension work in village uplift through the schools, and public health work through the hospitals.
63. We observe comity of missions. There are some groups in this area which do not.
65. No.
67. No. Missionaries must sign a pledge to keep out of politics.
68. No, there is no connection.
69. There are two General and one Leprosy Hospital.
70. Admission is open to all, regardless of economic, religious, or social status.
71. No. Inducements are not offered.
72. No, patients are not obliged to take part.
74. Pay is much less than government scale in many grades of service.
76. No.
78. 16 Primary, 3 Middle and 1 High School.
81. It has happened, but no minor has been baptized.
82. We know of no such cases.

83. We follow government scale. Freeships are not offered as an inducement for changing religion.

84. The conscience clause is followed.

88. We follow gazetted holidays.

89. Yes, with great enthusiasm. Programmes, parades, flag raising, public welfare projects.

91. Yes, to all three sections of the question.

92. Attendance is not compulsory.

98. Yes, on a basis of mutual respect and co-operation.

Respectfully,

S. T. MOYER,
Chairman..

Mrs. O. A. WALTNER,
Secretary, General Conference,
Mennonite Mission in India,
Saraipali, Raipur district.

Replies submitted by Rev. Canon, R. A. Kurian, Nagpur

Name of Missionary: Rev. Canon R. A. Kurian.

Name of Mission: The Gondwana Mission (Nagpur Diocese).

Address: Cathedral House, Nagpur-1, Madhya Pradesh.

INTRODUCTORY

1. I am sorry I do not have the figures of the total number of Christians and non-Christians in the District of Mandla, nor the numbers as divided as in Question 1. But the number of Christians belonging to the Church of India is approximately 600. This number has been static for many years.

3. The generation of converts has mostly passed away, leaving more than 500 of the remaining Christians (I speak only for my Church) as "Born Christians".

CONVERSIONS

4. About 6 (Six). We do not ask questions about their caste.

5. If the desire for conversion is genuine, the party is admitted for teaching the truths of Christianity. This period may extend from six months to two years, at the end of which period, if the party is found to be sincere and knows the truths of religion according to the capacity of the party, recommendation is made to the Bishop for Baptism. If the Bishop permits, and if the party publicly confesses the Faith which he has in Jesus Christ as his Saviour and his resolve to follow Him till death, he is baptized.

Conversion is an individual affair, though there may be many converting themselves at the same time.

When the head of the family changes his faith, usually he comes with the family. If any individual member is unwilling to be baptized he or she, of course, is not baptized, as baptism follows promises of faithfulness to Christ on the part of converts.

6. The Gondwana Mission is one of the Christian organisations in the Mandla district. Our work may result in conversions. We proclaim the Gospel of Christ to individuals or to groups as occasions arise.

7. Such men or women are recruited as Pracharaks as have a good knowledge of the Truths of Christianity and an ability to place them before Christians or non-Christians. It is also essential that they should be men who have had a living personal experience of the Faith, men who know that Jesus Christ has saved them from sin and death, and are anxious to share their experience with their fellowmen.

Local men are preferred, but in the absence of that men from other districts are welcome.

Their emoluments are very often less than that of Railway porters and office peons, it may be claimed that they would earn more in other departments if they chose to work there.

Monetary rewards are impossible. A true Pracharak does not look for rewards in this world. He looks forward to hear the great "Well done" from his Master, Jesus Christ. A Pracharak who wins a person for Christ and asks for reward will prove that he is not the man for the kind of work he has undertaken to do.

8. (a) No.

(b) More staunch non-Christians get help in Mission hospitals than possible converts.

(c) to (g) Converts or their children may get help as the "born Christians" and their children when they are in trouble or need. But these are by no means advanced as baits. A convert often stands to lose. Millions have given up their homes, nay their very lives for the sake of Christ Who Himself is their Supreme Reward.

(h) Extolling Christianity: Extolling Christ rather.

Foreign culture: I do not see the connection between Christianity and foreign culture. Neither I nor my Pracharaks know more about foreign culture than my non-Christian fellow countrymen.

(i) Extolling Jesus Christ: Yes, certainly.

Decrying non-Christian deities: No. Pracharaks are told not to do this, because this will turn into enemies the very persons whom they are out to win for Christ.

(j) The love of God revealed in the Death of Jesus Christ is the primary message. The Bible does speak of eternal damnation to those who wilfully reject Jesus Christ, whether they are Christians or non-Christians. But we want non-Christians to accept Jesus for the sake of His love and not for fear of damnation. This applies to "born Christians" also.

(k) Political advantages are included among those the convert must be prepared to give up. "My kingdom is not of this world" said Jesus Christ. The Christian missionary is not after political power. If every Indian is to become a Christian except two, I shall be quite happy to see one of them as the President and the other the Prime Minister of India. I want men to know Christ, that is all.

(l) Rather the opposite.

(m) A Christian missionary will not think of such a thing.

9. Literate: One.

Well-to-do : None.

There are several under both these heads, who accept the Truths of Christianity, but are not prepared to take the final step.

10. We have to ensure this in every case, according to the understanding capacity of the catechumen. Christianity is a religion not only of the intellectual but of the illiterate also.

The minimum understanding required is : God created the universe. God created man in His image, i.e. to share His love, purity, glory, and immortality. Man sinned and fell short of all these. God had to deal with the situation without sacrificing His eternal righteousness or His eternal love. Man had to be punished and saved at the same time. God became man in Jesus Christ and paid the price of man's sin on the Cross, and saved Him from eternal damnation. God's justice and His love met on the Cross of Christ. If man believes in his heart that because Jesus Christ has given His own life in the place of his, and leads a life worthy of this great sacrifice, he is a Christian, i.e. one belonging to Christ. The Resurrection of Christ is surely for man's eternal life with Him in heaven, if he leads a life dedicated to Him, with the help of God's Holy Spirit.

11. If there be any change at all, it will be that an Indian will be a better Indian. A Christian has to be loyal to his country and Government, even though he may be persecuted for his Faith. The New Testament was written when there was persecution unto death against the Christians. Foreign missionaries also work to make people Christians, and not to make them English or American, in their loyalty. There are more non-Christians than Christians, who are western in their ways of outlook and life. Economic position and not religion is the factor which underlies this.

12. (a), (e) and (f) are possible places. (g) Certainly. (b) and (d) rather unusual. In colleges it may be possible where a Christian student witnesses to his non-Christian brother about the love of God in Jesus Christ. The staff are not there for it. The staff of a Christian school may participate in preaching in places (a), (e) and (f). It is a matter of occasion: Two passengers in the train or bus may be talking about religion in a friendly way.

13. Sometimes hearers do resent. Sometimes preachers are beaten or stones thrown at them. But they must be prepared to suffer for the One who has given His life for them.

14. I do not see the force of the word 'such' before 'language'. If it means offensive to the hearers, he deserves the possible consequences, whether foreign or native.

15. Pracharaks are often respected in the locality. They may be local people or men from other districts.

They are called 'fishers of men' by Christ. They have to be always ready to seize opportunities to speak about Christ. It is not only the work of paid Pracharaks, but that of every Christian who has realised the saving power of Christ.

16. Dealt with under seven above.

17. A proper Pracharak is given good knowledge of the Bible, and something of Comparative Religion. They are not sent to foreign countries for training. It is unnecessary.

18. Normally a Pracharak may be expected to visit villages within a radius of five miles from his residence. He may report to a missionary, but this is unusual unless the missionary also works as a pastor or priest who is usually responsible for Pracharaks. It will be a matter for joy to the Church if a Pracharak is able to win some for Christ. But it is impossible to assess success or failure from the number of converts, as there are many who accept the Message without even the Pracharak knowing about it.

19. The Bible and portions of the Bible are the basic books to be distributed. There are other tracts, and I shall gladly send some or arrange to. We want more and more people to read them.

20. Propagation is better word than propaganda. We cannot preach Him Who said "I am the Truth" by any method which cannot be acceptable to Him. Magic lanterns, films, loud speakers, etc., are used.

21. It is very unchristian to refuse help at critical stages either to school children or to patients. One who is keen on winning souls for Christ will show his love to them and give them active help in times of emergencies, but not with the only motive of pressing for conversion.

22. Fairs used to be held in the Mandla district many years ago. One Christian used to come to the other, for common meals, and revival meetings. We cannot afford fairs on large-scale under our present circumstances.

23. Indian missionaries and Pracharaks have a right to make references to the Central or State Governments in India, subject to law and order. Foreign missionaries have no right to make adverse remarks about an Indian Government, in political matters.

24. In the Mandla district, there are some non-Christian agencies engaged in the work of re-conversion. They are Van Vasi Seva Mandal and the Arya Samajists. I don't think that they have met with any great success. I don't have any detailed knowledge of their methods. The policy of offering educational concessions only to non-Christian members of scheduled castes and scheduled tribes is in itself an inducement by a Government supposed to be secular.

SOCIAL RELATIONS

25. The relations between Christians and non-Christians in the Mandla district has not deteriorated in any way since 1947. On the other hand, it has grown more and more cordial and friendly.

26. Christian in Mandla have not boycotted non-Christians, nor the non-Christians, the Christians. Religion which stands between a man and his fellowmen cannot be religion meant by God for his children.

27. Christians are not office-bearers in any political or quasi-political parties in Mandla. As their non-Christian brethren, Christians have every right to choose the parties to which they belong, as long as they keep themselves away from such parties which deny the existence of God or His supremacy, or parties whose policy is destructive and obstructionist. At the moment, we encourage our people to give all their support to the Congress party because that party has a leader in Pandit Nehru who has shown himself to have risen above narrowness and fanaticism, and treats members of all religions alike.

28. Indian Christians do not and will not receive instructions from any foreigner, missionary or non-missionary, in the matter of politics.

29. If any missionary takes part in political activities adverse to India, he should be asked to return to his own country. There should be no general condemnation of foreign missionaries.

30. On the whole, we have found Government servants quite impartial. Christians have lost many cases against non-Christians in the days of British Government and also after the advent of freedom, Christians do receive justice at the hands of non-Christian officers. In the Mandla district, we cannot complain of any harassment to Christians by non-Christian officers. Here and there, one gets cases occasionally, of narrow bigotedness, but on the whole I have nothing but gratitude, for the non-Christian officers.

31. Christians, in Mandla, have not joined any political organisations as such, but at the moment, as I have said above, they support the Congress party in elections.

32. Conversions to Christianity has certainly brought about betterment in the standard of cleanliness and literacy, but their economic standard is not above that of a non-Christian scheduled caste and scheduled tribes.

33. There is certainly an improvement in the moral level of converts to Christianity, but living in the midst of society from which they are separated only in religion, they do succumb to the pressure of the kind of life which they see around them.

34. I cannot think of missionaries destroying or desecrating non-Christian places of worship or burial grounds. The Bible condemns acts of sacrilege. If however, the whole village becomes Christian, they themselves will either destroy or abandon their temples.

35. It does not follow.

36. Christians do always welcome and co-operate with National reconstruction efforts. If anybody is brought into being in order to counteract Christians' influence in Society, it is not fair to expect Christian Missions to extend their co-operation there. No other body has done so much towards the uplift of the Harijans and other down-trodden people of India as Christian Missions.

37. This question does not arise in view of the fact that thousands of drums of milk powder and millions of dollars and pounds have poured into India, through the influence of Christian Missions' not only in times of National calamities but in normal times as well.

38. Christian missionaries never take any land except by sanction of proper authorities.

39. The missionaries have done more to identify themselves with the Indian people especially the depressed classes of society than the Indians themselves. We cannot deny that a poor Indian sweeper feels more at home with the foreign missionary who treats the sweeper as a fellowman, than with such Indians, who treat the sweeper as an untouchable.

40. Converts to Christianity in the Central India do seem to form a distinct cultural group, but in southern India they belong to the same caste groups, which they jealously preserve, in matters of marriage. They don't adopt any attitude of indifference or hostility to Indian traditions and culture,

except that they give up such traditions and culture, which are definitely opposed to the teachings of Christianity. The ordinary Christian knows very little of foreign culture. Foreign culture as such is not taught to them.

41. Before becoming a Christian, one has to give up his ancestral religion, whatever it was; he cannot continue his old practices, such as worship of Gram Devtas, but there is no objection to his copying old ancestral customs in ancient marriage rites, provided there is no compromise on religious grounds.

42. The activities of Christian missionaries, cannot be detrimental to the nation. The christian missionary is not here to convert the Indian into American or Swedish but to put before him the claims of Christ. Christianity is not a religion belonging to any particular country or countries. In Christianity, one believes in one God and one Saviour, Jesus Christ, who is Lord of the whole Universe. The Christian cannot believe that there is a separate God only for India. If there is a God at all, he is only one, for the whole Universe.

MISSIONS

43. There are only two missions working in the Mandla district. One is the Prefecture Apostolic of Jabalpur, which is Roman Catholic. I have no idea of the exact date from which they started work but they definitely came after the Church Missionary Society started the work. The Church Missionary Society withdrew in 1939 and since then the Gondwana Mission under the Diocese of Nagpur is working there, which belongs to the Church of India. A German Mission came in 1842, consisting of six members. Four of the six died during their first Monsoon in India and the remaining died within a few years due to depleted health. The CMS came into the field in the year 1860 and did extremely good work. The Mandla district as a whole is quite fruitless from the point of view of missionary work.

44. As far as our Mission work is concerned, the CMS missionaries withdrew in 1939 owing to war conditions. In 1951, an English couple came as agricultural missionaries, but they also had to leave within less than a year because of ill health.

45. We have a Church, and Mission compound with two bungalows and out-houses occupied by Christian people. One of the bungalows and a school building have been let out on rent to the government and the Mandla Municipality, respectively. We have also quarters for workers and fields and a primary school at Patpara. The same is true of Deori and Marpha. At Ratanpur, we have a small church building, with some land adjoining it. We have no liabilities except the care of the souls of the few Christians there.

46. All our missionaries are Indian.

47. All missionaries are graduates. They would have earned more in the shape of money if they had chosen the work outside the Missions.

48. None of our missionaries have had foreign training.

49. It does not arise; but the National Christian Council has told missionary Societies in the West that missionaries who come to India must be willing to work under Indian heads, except due to specialised nature of work, a foreign missionary may have to act as head of the Mission or department.

50. Our Missions are under the Bishop of Nagpur who is an Indian, and who in turn comes under the Metropolitan of the Church of India, Pakistan, Burma and Ceylon, who also is an Indian. There is no higher authority and no foreign society over us.

51. Our Mission is financed by the Nagpur Diocese which pays the missionary. We also get some local income through rents and income from other property. When the CMS withdrew, they gave the mission a grant which has been diminishing year after year, and in a couple of years, the diminishing grants will be no more. We have regular budgets and statements of accounts. We are attaching the Annual Statement of Accounts since 1947.

52. Our accounts are audited every year. Our auditors are Messrs. K. K. Mankeshwar & Co., Auditors, Nagpur. Our auditor is a Hindu as well as our accountant, which fact never occurred to us before reading the question 52 in the questionnaire.

53. This will be known from the financial statements.

54. Christian Missions have spent fabulous amount of money on educational, medical and social uplift work. Such amounts are spent for the purposes, for which they are meant. Non-Christians work in Christian institutions as professors, teachers and accountants, etc., as paid workers.

55. Please refer to No. 19.

56. Regular reports are not published by our Mission about the achievements of the Mission. Our achievements are not worth publishing.

57. (a) Religious propagation (not propaganda).

(b) Primary Schools and rural dispensary.

Results: Children are made literate and patients are helped to recover.

58. The Church panchayats are constituted to try cases of immorality, irregularity in marriage rules, apostasy, fights, etc. The Parish priest presides over these panchayats, which are composed of five or six men and/or women who are communicant members of the Church. Punishments are awarded according to the seriousness of the crime and ranging from warning to ex-communication. Only the Bishop has the authority to ex-communicate a person from the Church.

59. Our Mission works in Mandla, Nainpur, Ratanpur, Deori, Marpha and in a few other places, where there are scattered Christian people. There has not been a conscious concentration on areas populated by the scheduled castes and tribes, but Christian love has always tended to take the missionary to these people, who are treated as out-castes and untouchable by their fellow countrymen and fellow religionists.

60. Means of communication are very poor in the Mandla district. It has taken me 26 hours to travel from Mandla to Marpha, a distance of 60 miles. In the rainy weather, I have walked for miles together in knee-deep mud to visit my people at Deori. It also takes a walk through slush for a mile to Ratanpur. Nainpur is connected to Mandla by rail and bus. I have done a good deal of walking by night and day to visit my scattered flock in outlying villages. The missionary does not mind travel-difficulties for the sake of Christ, who was crucified for him.

61. There are government officials posted in outlying places. Some of them do very good work and understand and sympathise with the people, among whom they have to work, but the missionary does much more.

62. Missionary meetings are held now and then to prepare budgets and check statements of accounts, to make decisions of administrative nature. This will be of no interest to the public.

63. There is such a thing as principles of comity. It is not right for one mission to encroach into the area of another. But still there are some who have no principles in this respect. They deserve to be sent back to their countries.

64. Much to our regret, we had to curtail our activities owing to financial difficulties, caused by the cessation of the CMS grants, but we are doing all that we can, to stand on our own feet.

65. We had no mass conversions in Mandla.

66. I don't think that missionaries bother themselves with the work of the State Reorganisation Commission. The interest shown by Indian Christians in the work of the State Reorganisation Commission, cannot be different from the interests shown by their non-Christian brethren. Religion has nothing to do with boundaries or States.

67. Missions do not officially take part in Indian politics and elections, but as individuals they have leanings according to their own political consciousness. I myself have supported the Congress party in elections. There are Christian priests who always put on Khadi. A friend of mine, who is a priest, went to prison in the Nation's struggle for freedom. A Christian has not been less patriotic than anyone else.

68. I don't think any missionary will agree to undertake recruitment of labour for tea gardens in Assam.

69. We have at Patpara a rural dispensary.

70. In Christian Hospitals, no discrimination is made between Christians and non-Christians, or between rich or poor.

71. Medical treatment is never used as a means or inducement to conversion. When patients are treated by Doctors and Nurses in the spirit of Christian love, patients themselves see in the treatment given to them the love of Christ and some are drawn towards Him.

72. Patients are not obliged to take part in Christian prayers and other religious exercises. It is not unusual that patients are told of the love of Christ in healing the sick and comforting the bereaved in hospitals.

73. Christian religious books may be distributed to patients who can read and to those who care for them. But no one is compelled to read them. It is impossible to make a person read anything against his own will.

74. The person who is in charge of our rural Dispensary is Rev. Itty George, who makes use of Indian medicines also. Ours is more a First-aid-post than a place for treatment of serious diseases. He has joined the mission only last August.

75. The Gondwana Mission Administrative Committee is the managing body of the dispensary also. The members are the Bishop of Nagpur, the Rev. Canon R. A. Kurian, the Rev. D. R. Dilraj, the Rev. Itty George, Shri Paul Rohitas, Shri S. P. Khalko and Sister Richael John. They are all, of course, Christians.

76. We can never think of prohibiting any person following his or her own religion. Our non-Christian brethren working on the staff of the hospitals, observe their own religion without let or hinderance.

77. We use in our dispensaries such medicines as Quinine, Tincture Iodine, Boric Acid Powder and things like that. We don't keep poisonous drugs. Mandla is within six miles from Patpara and for emergencies we consult them or send our patients to them. The Hindu doctors there have been always a very great help to us.

78. Our mission runs three primary schools.

79. I have no complaint to make against Government officers showing discrimination against us. Some of them are very intimate personal friends of mine, whose sympathy and help, I can never forget.

80. The strength of our mission schools is about 55, 30, and 25 respectively. The strength is predominantly non-Christian.

81. This is impossible because our schools are only primary schools and the children are too small in age to understand the differences between religions.

82. The procedure of recording the names of students in our school registers is just the same as in any Government school. It does not profit us to show their religions in the registers as other than the ones to which they belong. It is altogether un-Christian to fake registers like that.

83. Our schools are free schools.

84. No compulsory religious instruction is given in our schools because of Government rules against such instruction, although we know that the students lose tremendously by the absence of religious instruction.

85. It is the responsibility of parents of non-Christian children to make provision for the teaching of their religion to their children. When the Government has forbidden us to give Christian teaching, there is no point in our making provision for teaching non-Christian religions to the students.

86. Moral instruction such as don't steal, don't use bad words, don't fight, respect your father and mother, be of help and service to others, is given. We have no regular printed syllabus for moral instruction.

87. There are no non-Christians on the staff of our schools. If we had, we would not think of bringing any pressure to bear on them. The whole business of conversion is wrongly conceived by the opponents of Missions. It is impossible for one person to convert another person, as long as each person is in control of his own heart, even if he is put behind prison bars. It is for each person to decide whether he will stick on to the religion to which he belongs or adopt another religion. This has been wisely provided for in the Constitution of India. Anything done either to convert a man against his will or to prevent a man who wants to change his religion, from doing so is an outrage on man's moral freedom.

88. Such holidays as approved by Government and observed by people in the locality are given in our schools.

89. Days of National importance are certainly celebrated in our schools. We never forget that we are Indians and we celebrate our national festivals just as enthusiastically as our non-Christian brethren.

90. Our minds don't work on these lines. If we waste our time in bringing into contempt non-Christian religions and deities, we shall have no time left for exalting Christ in the eyes of the world.

91. We have no hostels in the district.

92. Attendance at religious exercises are not compulsory for inmates of boarding houses, if they or their parents have objection to it. Conversion to Christianity is possible in such institutions where the inmates are above 18 years of age.

REMEDIES

93. The activities of Christian Missions in India have had a very wholesome effect on our country.

94. It all depends on what is meant by the word "culture". If the word "culture" is meant to include religion also, which confusion is often made, then change of religions necessarily implies change of "culture". If "culture" is confined to its limits, outside religion, then there need be no change of "culture". For instance, a Hindu becoming a Christian, need not give up his taste for Indian music and Indian architecture, and Indian made clothes.

95. Religious teaching should be allowed in schools, subject to the condition that a child is not forced to attend religious instruction of a particular religion, if he or his parents, have objection to it. Also, a school run by an agency belonging to one particular religion, should not be forced by Government to provide for the teaching of other religions in their institutions.

96. Faith and treatment go hand in hand, in the treatment of patients. A Christian doctor cannot think of using his knife on a patient, before invoking the wisdom and help, of Christ, who to him, is source of all help and healing, even though he cannot force the non-Christian patient to pray to Christ. Christ is as far from accepting an unwilling prayer as a patient may be from offering it. Prayer to Christ is impossible without accepting him as God. The whole business of "missionary propaganda", in hospitals, has been vastly exaggerated, simply because the non-Christian brethren do not understand the way in which a Christian missionary's mind works.

97. The state being secular, it is not right to interfere with the methods of propagation of any particular faith as long as such propagation, does not infringe on the peace and tranquility and morality of the land. Instead of telling Christians (every Christian is a missionary) not to propagate their religion, it will be more reasonable for supporters of other religions to place before the public the claims of their religions, in a peaceful and orderly manner. The important point is that there should be no excitements over this business. If man thinks that he supports his God instead of *vice versa*, he will be only testifying to the weakness of his own religion; and Government wanting to support one particular religion, will have the same effect, namely, of declaring to the world, that without support, that religion cannot look after itself.

98. I certainly think that the different religions in the land can co-exist peacefully, and cooperate in realizing a just order of society, if the right of the individual, either to hold on to his faith or to give it up in favour of some other religion, is held sacrosanct. When the right of an individual is undermined, society loses its own foundation. Our country has produced a person like Pandit Jawaharlal Nehru, who has shown to us that one can rise above the differences caused by religious affinities, in the service of the country. There are innumerable occasions, when Indians belonging to various religions can work together. Though they cannot see eye to eye in matters of religion, there is nothing to prevent them from standing shoulder to shoulder in the service of mother India.

99. At the moment, I am at Nagpur and my address is Cathedral House, Nagpur. And if I am required to appear before the Committee, I shall be glad to obey, if sufficient notice is given to me.

Replies submitted by Rev. E. Raman, President, Evangelical Lutheran Church in Madhya Pradesh, Gopalganj, Sagar

1. We have kept no such record as we do not recognize castes.
2. A small rise in the population of our Church is mostly due to natural increase.
3. Out of about 4,000 members in our Church, at present, about 94 per cent are born Christians (i.e., 240 converts).
4. In our churches in the districts of Sagar, Chhindwara, Betul and Baikunthpur tahsil, 154 converts have been admitted into our fold since 1947.
5. We believe in conversion of individuals. When a group or a family comes, every individual is baptized on his or her confession.
6. Christians, Muslims, Arya Samaj, Hindu Maha Sabha and Sikhs.
7. In accordance with the command of our Lord Jesus Christ to go and preach the Gospel to every creature, all Christians are His witness and share the message of the Saviour with others wherever they get the opportunity. Some who get a very special call, dedicate themselves as whole-time (paid) workers—teachers, preachers, medical workers, etc. They make great sacrifice in order to become whole-time workers in the service of the Lord. None takes up this kind of service for monetary gain. Such workers are paid just enough to be able to live, and question of reward does not arise.
8. Witnessing for the Lord Jesus Christ by volunteers or whole-time workers is a matter of spiritual zeal and enthusiasm which forbid all objectionable methods. Of course, humanitarian and philanthropical activities of the Christian Church cannot be called fraudulent and unfair methods as they are meant to meet the human needs. According to the injunction of the Lord Jesus Christ, "Bear one another's burden", Christians are bound to help the poor and the needy as much as possible.
9. There is no doubt that the majority of the converts is from poorer classes. Poverty, it is being argued is the reason of their becoming Christians. The Indian State and Congress Party is committed to a policy of social benefit and the removal of caste-barriers and this is inherent in the Foundation Charter of U. N. O. to which India subscribes. Consequently, if people who

are suffering shameful disabilities which are denounced by the Government and the Charter of U. N. O. are attracted to Christianity because it provides them with relief from this intolerable burden, this is a commendation and not a condemnation of Christian work.

10. To us, Christians, conversion is the work of the Holy Spirit being the result of conviction of sin and need of salvation. Missionaries and preachers do not and cannot convert any one of themselves except those persons who are already converted by the Spirit of God. When any one having been convinced in heart and mind expresses his desire to become a Christian, he is instructed for three to six months in the Christian tenets and also tested if his motives are genuine before he is admitted into the Christian fold. Knowingly, we do not admit any one who has not had religious conviction. Of course, we sometimes find that we are deceived and, thus, some genuine cases are not admitted.

11. Absolutely not. On the contrary Christianity teaches and helps people to become better citizens.

12. We share the message of the Lord Jesus Christ with others in churches, homes, bazars, fairs and wherever we have the opportunity.

13-14. No. The aim of preaching is to propagate the Gospel of the Lord Jesus Christ, and not to offend anybody's susceptibilities.

15. As servants of the Lord Jesus Christ, preachers preach the Gospel and try to serve the people with the spirit of the Master. They do not aspire for any standing or position among the people they live and serve.

16. The educational qualifications of Pracharaks and their emoluments vary. The question of any monetary reward does not arise.

17. Pracharaks in our Church are given three years' training in our Theological Seminary. We have sent no pracharaks for training to foreign countries.

21. Never has any such pressure been used. It is most un-Christian.

22. No fairs for worldly amusements and funs held in our Church.

23. We do not make reference to any Government, except that every Sunday in our worship we pray for our President, the Government and the Country.

24. As far as I know Arya Samajists are engaged in the work of reconversion, in the places where we have our Church, without any success.

25. The relations have been normal. What is heard of deteriorated relations in just a very few places, is undoubtedly due to agitation and communal organizations such as R. S. S., Hindu Maha Sabha and Arya Samaj.

26. Not any that I know of.

27. None.

28. Missionaries do not take part in politics.

29. No.

32 and 33. Yes definitely. It is Christianity which has brought the present standard of social life all over the world, and thus of India also among all classes of its people, and not only among Christian converts.

34. Never even heard of such a thing.

35. The question does not arise.

36. The attitude has been appreciative. We welcome them and co-operate in the efforts as far as possible.

37. Yes.

38. No.

39. As far back as I can remember, Missionaries have been discouraging Indian Christians from adopting foreign culture—modes of living, dressing, etc. On the contrary they have been identifying themselves with Indians by learning the language, eating Indian food, etc. Some of them take pride in dressing up as Indians and putting on Gandhi topi.

40. We Christians do not believe in being a communal group, and we do not desire communal representation. In the past, as a matter of fact we gave it up. To me it appears to be clear discrimination to inquire into Christian Missionaries activities on representations by most probably some communally-minded people and suspect our loyalty to our motherland. No power on earth can adversely affect our national loyalty. Foreign Missionaries have no interest whatsoever to interfere with our nationality.

41. We Christians have been proud of our Indian heritage and culture. We do practise those ancestral and social customs which are not contrary to the Christian faith.

42. Not at all.

43. The Evangelical National Missionary Society of Stockholm, Sweden, opened missionary work in Madhya Pradesh in 1877. The result was the establishment of several local congregations in the districts of Sagar, Chhindwara and Betul. In 1923 these local congregations in affiliation with the Evangelical National Missionary Society of Stockholm, constituted themselves into a Church called the Evangelical Lutheran Church in Madhya Pradesh. These two organisations—Evangelical National Missionary Society of Stockholm and Evangelical Lutheran Church in Madhya Pradesh—continued side by side till 1949 when they integrated to be known as the Evangelical Lutheran Church in Madhya Pradesh. There are 26 missionaries in this Church—8 men and 18 women. They are 22 Swedish, 2 English, 1 Danish and 1 Finish. These are all members of the Indian Church and the President is an Indian.

44. There has been no increase.

45. In all 206 Indian workers—Priests, Pracharaks, Teachers and medical workers are engaged in the Church service.

47. They have had full training in their homelands of the kind of work they are engaged in here. I have been to Sweden twice and can definitely say that they can get about three times more than what they take here. Had it not been for the call from the Lord to go and preach the Gospel, they would not have made such great sacrifice and been here.

51. Yes. Regular budgets are prepared.

52. All accounts are audited.

53. Since 1947, our annual budgets have been for nearly 4 lakhs. This amount does not include missionaries' salary, allowance, etc. Towards the annual budget we have been receiving from the Evangelical National Missionary Society of Stockholm, nearly half the amount as subsidy.

This Church has got the following institutions :—

High School—1
 Middle Schools—4
 Primary Schools—17
 Hospitals—3
 Dispensaries—9
 Boarding Houses—3
 Widows Home—1
 Nursery—1
 Child Welfare Centre—1
 Farms (Agriculture)—3
 Industrial work—4.

67. The majority of the members of our Church including myself has consistently supported the Congress Party in elections from the beginning.

70. There is no criterion of income, religion, etc.

71. No.

72. We hold morning worship together with our staff, and patients are free to join if they choose to do so. They are treated alike irrespective of caste and creed, whether or not they attend our prayers.

73. The patients are allowed to read any kind of books. Christians tracts and books of course are available at our dispensaries to those who care to read them.

76. We have no non-christian members on our medical staff.

83. Freeships are granted in our schools according to rules. They are not at all granted to any one as an inducement.

84. We do give religious instruction in our school, but it is not compulsory.

85. No. It is not reasonable to expect such a provision.

86. Moral instructions are given from the Bible.

87. We have non-Christians on the staff of some of our schools, but never has any pressure been brought upon any of them to change their religion. One Brahmin teacher has been working for nearly 30 years.

89. Days of national importance are regularly celebrated in all our schools.

90. No.

91. Our Boarding houses are open to all irrespective of caste and religion. Fees are charged.

92. Attendance at our morning and evening prayers for non-Christian inmates is not compulsory. And no children have been converted to Christianity by staying in our Boarding houses.

93. No. From the cause which is alleged to have led to the constitution of the enquiry committee, it appears that Christianity is considered to be a foreign religion. I emphatically wish to say that as a matter of fact Christianity is one of the religions of India. It was brought to the country about 2,000 years ago by one of the disciples of Lord Jesus Christ from Palestine (Asia).

94. Change of religion does not necessarily imply change of culture. Change of culture in the country is mostly due to modernistic influence. This is noticed among all classes of people. Missionaries and Christianity cannot be made responsible for it.

95. India, though a secular State, should never think of eliminating religion from education. Exclude religion from education and you have no foundation on which to build moral character. Religion has inspired more literature, more painting, more sculpture, more architecture, more music and a large part of ethical and institutional life than has any other thing.

96. No doubt the consolations of religion are an aid to recovery of patients, but they are of the utmost importance for dying ones to depart in peace. Spiritual help to the sick and dying has its immense value and is divine. It is no propaganda, and it is impossible to substitute spiritual things by secular or material things.

97-98. India being a Secular State, in my humble opinion, should not interfere with peaceful methods of propagation of any faith. If other religions also can show the same enthusiasm with the same spirit as Christian Missions, there should be no conflict. And if absolute and sincere impartiality to different religions is maintained, there is no reason why they cannot co-exist peacefully in the land as in other countries of the world. Communally-minded people are really injurious to the welfare of our beloved India.

Sagar:

E. RAMAN,

The 29th Dec. 1954.

President, E. L. C. in M. P.

Replies submitted by Miss M. L. Merry, Khirkia R. S.,
Hoshangabad district, Madhya Pradesh

INTRODUCTORY

1. Figures unknown. One convert only was baptised from scheduled castes (Balahi) since the work began.

2. (No answer given.)

3. Three out of four adult immigrants, representing two families, with their children, now residing in the village.

4. A real conversion is a heart-change matter. Therefore, number known only to God. One convert only has been baptised from scheduled caste (December 1950). Conversion is necessarily an individual matter.

5. He is the head of the family possessing secret faith for many years, as caretaker on the compound. Has proved very weak, harassed by fear.

6. One English missionary lady, with an Indian couple, serving under Central India Baptist Mission of U. S. A. (headquarters at Achalpur). Approach is made both individually and in groups.

7. Generally, Christians of some experience (and training is desirable) from some place where a Christian community has been established. A living wage is given without too much strain being necessary. No rewards.

8. (a) to (g) No.

(h) to (j) Yes. The Lord Jesus Christ is highly extolled, but foreign culture is not. Errors are pointed out. Sometimes, regarding non-Christian deities and sometimes a faithful warning must necessarily be given about the future state of the unsaved. This is part of the Bible Message.

(k) to (m) No

9. None.

10. Yes. The one convert is illiterate, poor, but is fully convinced in his heart (but fears to witness).

11. No.

12. Yes. In all these places preaching is generally done.

(a) It is the best place for me, personally.

13. This is inevitable. The false resists the truth, as truth resists and exposes error.

14. I am not clear what the words "such language" refer to.

15. In this non-Christian area they are bound to be outsiders, and work as named in No. (12) above.

16. Very variable. The spiritual experience of the Pracharak matters most. No. No.

17. Bible School or Seminary (for degree) training is good, following a heart experience of Christ and the "new birth" He brings. Very, very few who show sufficient zeal, sincerity, and have the necessary ability.

18. Number varies, according to the ability of the Pracharak. Here, hitherto, he has worked alongside the missionary mostly. Increasing love, joy, peace in his own heart and the people's.

19. Chiefly the Bible, holding forth the Good News (Gospel) concerning Lord Jesus Christ. Very little distribution so far because most contacts, unfortunately, are illiterate.

20. Yes.

21. No.

22. Insufficient personnel, as yet, for this.

23. Very occasionally, exhorting people to support the present Government.

24. Not known to me.

SOCIAL RELATIONS

25. No.

26. The convert is verified of this social boycott experience by his Balahi community (Scheduled Caste). Since a bitter experience in August 1952, he has never been the same. Always "under a cloud".

27 to 29. No.

30. I suspect a kotwal leads the opposition in the above case, but certain evidence, i.e., definite truth not clearly manifest as yet.

31. None known.

32. Yes. This always follows spontaneously from within, if the conversions are genuine, i.e., if a true change of heart has occurred.

• 33. Yes, in genuine cases. None in merely nominal Christians

34. No.

35. (No answer given.)

36. In full sympathy with most efforts, but aware that the world-wide fundamental need is Jesus Christ in the heart.

37. Yes.

38. No.

39. (No answer given.)

40. In the past the caste system in India has driven in this way, i.e., the forming of distinct communal groups. But it is undesirable. True converts will be lovers of all men, and themselves be better, truer, holier, INDIANS, but God first not country.

41. Many old practices disappear.

42. No. Just the reverse.

MISSIONS

43. 1918—39.—One missionary widow lady, English, independent, private effort, apart from any organised mission.

1939—42.—Two younger successors, after her deceased, both single ladies, English, private effort, no organisation.

1942—47.—One left alone after decease of co-worker.

1947—Present.—Entrance of this work into Central India Baptist Mission of U. S. A. (India Branch of "Conservative Baptist Foreign Mission Society"—but "Conservative" relates to Christian doctrine without the slightest connection with anything political).

44. Not in Khirkia itself as yet, but yes, at Achalpur as headquarters of the Mission and in some places around that area.

45. One tiny bungalow and a few out-houses at Khirkia, and bungalows at the out-stations above, plus leper colony at Kothara and a small new hospital at Achalpur. (Get more information from headquarters.)

46. No Indian missionaries but here at Khirkia, a humble evangelist and his wife. One foreign missionary lady (English). There is a prospect of a nurse (American) coming from Achalpur.

47. Trained teacher. Twelve years' experience in England and four years' in Ceylon. Income has ever been much less as a missionary than a teacher. For 12 years (1935—47) has worked without salary! "A work of faith and a labour of love".

48 and 49 (Answers not given.)

50. Conservative Baptist Foreign Mission Society. A Mission Board consisting of some of the best clergymen in America.

51. Free will offerings of Christians—individuals and congregations. Yes, regular, annual budgets and statement of accounts. Inquire at headquarters. Each mission station sends quarterly statement to Field Treasurer. He sends annual report to U. S. A.

52. Yes. Auditing Committee appointed annually on the field and special auditors in U. S. A.

53. For Khirkia and district about Rs. 8,000 per annum as average.

54. No.

55. Very little distribution; working chiefly among illiterates, who, as yet, have too little incentive to become literate.

56. Yes. Each missionary is asked to send eight to twelve brief reports (about 600 words) per year (for praise to God and for prayer).

57. (a) Visiting and preaching the Good News concerning the Saviour in Khirkiyan and among some of the Kurkus.

(b) Very humble dispensary from 1918—45; then medical work declined and touring for preaching increased.

(c) A tiny "Night School" in Balahi (scheduled castes) mohalla, in rainy seasons, to try to encourage Khirkiyan youths to learn to read. (Very hard going! Just a handful attended.)

58. No.

59. Yes.

60 Headquarters at Achalpur. Out-stations at Bhainsdehi, Dharni, Chikalda, Morsi and Khirkia.

61. None here at Khirkia. Tahsildar visits from Harda.

62. Yes. No. Full reports of minutes are sent to Mission Board. (Two or three times a year.)

63. Yes. Not generally.

64. About the same in Khirkia. Increase and intensification are desired, but more personnel needed.

65. No.

66. No Christian community is here.

67. Voted privately once—last General Elections—supported Congress. Do not keep up with politics—no time.

68. I do not know. All this seems outside the realm of missionary work.

HOSPITALS

69. One small new hospital at Achalpur since 1951. One Leper Colony at Kothara near Achalpur.

70. It is open to all. No partiality.

71. Preaching and Christian witness occurs. Very, very occasionally conversions occur; no inducements.

72. No. No. One evangelist.

73 to 77. Cannot answer. Inquiry could be made at Achalpur of Dr. Jack Miner, departing soon for Canada and U. S. A.

SCHOOLS

78. None.

79 to 92. I am unable to provide this information; not being in school work.

REMEDIES

93 and 94. No.

95. Yes. The highest moral and ethical teaching should be given. Biographies of Great Souls (men, women and children) should be set before the children—not merely national heroes but heroes of all nations, who lived, served, suffered nobly for great causes and for the benefit of others. Children respond quickly to such inspiration and example.

96. Yes. No. No.

97. No. Without the living Christ in the heart it is difficult to produce the same zeal and enthusiasm.

98. The only basis for such peaceful co-operative co-existence is true patriotism, which is true enough to put love of truth first, even before love of country. A Red Cross nurse, murdered by Nazis during World War II (Edith Cavell) said before she died "Patriotism is not enough". For this reason the greeting "Jai Hind" somehow hurts me. It savours too much like the "Hail, Hitler" cry in Germany before and during the war. "Jai Ishwar Ki" or "Jai sachchai ki" would be better. To me, the highest and truest is "Jai, Masih Ki".

"Blessings abound where'er He reigns,
The prisoner leaps to loose his chains
The weary find eternal rest.
And all the sons of want are blest."

99 Would be ready, if required.

Yours faithfully,
MISS M. L. MERRY,
Khirkia R. S.,
Hoshangabad (M. P.).

**Replies submitted by Shri L. E. Hartman, Amravati Camp, Berar,
Mission Bungalow, Amravati Camp, Berar**

To—Committee appointed to inquire into activities of missionaries.

Dear Sirs,

I, the undersigned, have drawn up the following answers to your Questionnaire in conjunction with the following: Rev. A. S. Zadhad, local priest of the Church of England in Amravati and Badnera, Rev. A. V. Bhambal, pastor of the local church of the Church of North India here in Chaprasipur, Amravati Camp, and Rev. S. J. Kokane, pastor of the local church of the Christian and Missionary Alliance of U. S. A. in Ambapeth, Amravati. This may, therefore, be considered the work of a committee consisting of the four of us. We are answering for the Protestant Christians only in Arvi, Amravati and Chandur talukas. At the time I drew up these answers in the rough, Rev. T. A. Amstutz of Chandur-Railway, had not returned from the furlough, but now he has returned and I think he also is sending in answers. If so, the figures he gives should be deducted from the ones I am giving rather than added to them as I am giving the totals for the three talukas and he will probably give the figures for Arvi and Chandur. I have not seen him for some days. That is why I don't know for certain what he is doing, but he told me he had received one of the Questionnaires.

Replies

1. I don't have the figures for the scheduled castes, etc. They can be obtained from the Government, but I am giving a careful estimate of the number of Christians including their children. I say, estimate, as the number fluctuates and it is quite impossible to give the exact number for any given year :—

1941—704 : 1947—742 ; 1951—795 ; 1954—825 ;

2. Increase is due partly to the natural increase within the Christian community and partly due to converts from non-Christian religions.

3. I take "born Christians" to mean, those born in Christian homes and in order to answer this accurately we would have to have accurate records of the last fifty or sixty years. Probably, about ninety per cent of the city Christians would come under this head, but only fifteen or twenty per cent of the village groups. In the Biblical sense we hope they are all "born Christians", that is, "born again" according to John 3 : 1 to 7. No one becomes a Christian by natural birth but only by the second or spiritual birth. Even those born to Christian parents need to have this experience.

4. 1947—Nil; 1948—21; 1949—17; 1950—17; 1951—10; 1952—14; 1953—36; 1954—31. All from Mahar caste.

5. Individually. Unless there is a special reason for doing so we do not baptise a man without his wife or a wife without her husband.

6. I take this question to refer to both Christian and non-Christian organizations. The Church and Mission are working to win men and women to Christ and the Arya Samaj, Hindu Maha Sabha and a new one called "The Bhartiya Isai Mahar Shudhikaran Sanvstha" are trying to persuade Christians to return to Hinduism. All of these approach individuals for these purposes besides holding public meetings and giving lectures.

7. I don't know so much about the non-Christian organizations. As for the Christian ones, those who believe God has called them to full-time service for Him come forward and ask for training. If, after training, they are considered satisfactory they are put to work teaching and shepherding Christians and trying to win others to Christ. There is a set scale of pay depending upon their qualifications and the number of children they have. No rewards are offered for successful work.

8. Here again, we speak for Christians only. (a) to (h) and (k) and (m) Definitely "No". Regarding (i), we extoll only Jesus Christ and ignore so-called non-Christian deities. To us, "there is one God and one mediator between God and men, the man Jesus Christ". I. Tim. 2 : 5. Regarding (j), Jesus in Jno. 14 : 6, "I am the way, the truth and the life; no man come in the Father but by me". In Acts. 4 : 12, we read, "Neither is there salvation in any other; for, there is none other name under heaven given among men whereby we must be saved". This is the plain teaching of the New Testament and we believe it to be true and, therefore, preach and teach accordingly, but don't think it is fair to call it a threat, as is suggested in this question. See also Mark, 16 : 16.

9. As far as I can remember none of those converted since 1947 were matrics, but a few probably have an annual income of Rs. 1,000 and above.

10. Regardless of their social and financial standing, we do not baptise any one unless we are convinced it is a case of religious conviction with him. Therefore, as far as we know, all non-Christians baptised were because of religious conviction on their part.

11. Emphatically "No". In the New Testament, we are taught to obey the authorities, to honour them and be loyal citizens and we teach the converts accordingly. The better Christian a person is the better citizen of his country he will be. It is impossible to be a good Christian without being a good and loyal citizen. See Rom. 13 : 1—7, I. Pet. 2 : 13—17. In I. Tim. 2 : 1, 2 we are commanded to pray for kings and all in authority.

12. There are no Christian hospitals, etc., in these three talukas, but (a), (e) to (h) apply as we try to take advantage of all opportunities to carry out the command of our Lord as given in Mat. 28 : 19, 20, Mk. 16 : 15, etc.

13 and 14. We try not to be offensive, but to preach the truth in love.

15. This depends upon the person, but in most cases they are honoured and respected in the places in which they work and live. Some are working in the locality where they were born, while others come from other talukas, perhaps, fifty miles or more distant. They preach and teach and try to be helpful members of society.

16. Their educational qualifications vary. Their emoluments are according to their qualifications, educational and otherwise and no rewards are offered for successful propagation of the faith.

17. They get Bible School training. None from the area under consideration has been trained in a foreign country.

18. Most of them are assigned to a circle of quite a large number of villages. His work is supervised by a panch elected annually by delegates from the various churches and circles. That is, we have an annual business meeting to which the churches and circles send delegates and the panch is elected there from among the delegates. At present, it consists of two missionaries and three nationals. There is no set criterion of success in his work, but in judging him, naturally the spiritual condition of those whom he shepherds and the tone of his work, etc., is taken into consideration.

19. Primarily Bibles, New Testaments and Bible portions, but we also use books, booklets and tracts, samples of which I am sending under separate cover.

20. Magic lanterns, films, loud-speakers, etc., are used when available, but at present no one in this area happens to own any of them.

21. This is against Christian principles and is not done. Such converts would be worse than useless. Not being Christians in heart, they would be weights upon us and hinder our work.

22. We hold sabhas here and there, mostly on a small scale for the teaching and edifying of Christians and inquirers.

23. On principle, we missionaries refuse to take any part in political affairs. Besides, we are forbidden by the U. S. Government to take any part in the politics of the countries where we work.

24. Arya Samaj, Hindu Maha Sabha and the Bhartiya Isai Mahar Shudhikaran Sanvstha. They give lectures, distribute literature, etc. I don't know about their offering of inducements. Not much success.

25. This is very little, if any, different from what it was before 1947.

26. Naturally, being the minority community, the Christians could not boycott non-Christians even if they wanted to and I don't think they have any just reason to complain of any such treatment of them by non-Christians.

27. Not that I know of.

28 and 29. No.

30. Government officers, on the whole, are cultured gentlemen and try to be impartial. We have no complaints to make against them.

31. I do not have this information.

32. In some cases, yes, and in others, no.

33. Decidedly, yes.
34. Never even heard a hint that missionaries did such things, but the condition of the Christian cemetery in Badnera bears abundant testimony to the fact that somebody does such acts. I earnestly request you to come and have a look at it.
35. This question does not arise.
36. Missionaries are always glad for anything which benefits the people.
37. Missionaries and National Christians have contributed towards flood relief funds.
38. No.
39. They learn their languages, live and move among them, etc.
40. No. Conversion to Christianity does not make them any the less Indian.
41. We only ask them to give up those things which are contrary to the teachings of the Bible.
42. No.
43. Christian and Missionary Alliance, strictly speaking, is the only one doing what we usually think of as 'Mission work'. The United Church of North India has a Church in Amravati Camp and the Church of England has Churches in Amravati Camp and Badnera, but they don't work in the villages.
44. In 1947 there were five and now there are seven, but one is being transferred and another two are rather temporary.
45. I don't have this information.
46. Seven Americans as already mentioned. There are no Nationals who are called missionaries.
47. Their educational qualifications, as also their station in life before joining the mission vary. As a rule missionaries, after coming to India, receive only a fraction of what they were earning in America.
48. None.
49. The question does not arise in this area.
50. Democratic. No man has supreme authority over them, but they work under committees and chairmen elected from among themselves by ballot.
51. By free will contributions and offerings from Christians in the lands from which they came. They have regular budgets and statements of accounts which can be obtained from thier headquarters.
52. Yes ; by a mission appointed auditor and also by a Government man.
53. This information can be obtained from headquarters.
54. Amounts are received only for religious, social and educational work and are spent for the same. Naturally only Christians are associated in the expenditure of mission funds.
55. I do not have on hand samples of all pamphlets, etc., which have been used in our work, but will send samples of what I have.
56. Yes. These, can be obtained from headquarters.
57. Religious propaganda, Bible teaching, adult education and some medical work involving the use of only the very simplest remedies.
58. No mission courts ; never heard of any.

59. We work all over the area as time and personnel permit.

60. Since sixty years or more there have been main stations in Amravati and Chandur. There are out-stations in Arvi, Mhaispur, Wathoda, Badnera and Nandgaon Kaji, some of which are of thirty or more years' standing and some have been opened in the last few years and three others were closed. Communications to some of these places in the rains are difficult, but not impossible.

61. There are Government officials stationed in Amravati, Chandur and Arvi. I do not know how often they visit our other out-stations.

62. Yes. The proceedings are not kept secret, neither are they publicised.

63. Yes. And Protestant missions work in harmony one with the other.

64 and 65. No.

66. None that I know of.

67 and 68. No.

69. There is no mission hospital in the area under report and therefore questions 70 to 76 do not arise.

77. No missionary in this area has anything worthy of being called even a small dispensary.

78. There are no mission schools in this area. Therefore, questions 79 to 92 do not arise.

93 and 94. No.

95 to 98. Any answer given to any one of these could easily lead to a lengthy discussion so I choose not to answer them.

99. I am quite willing as are also the other members of this committee to appear before the committee if they so desire.

Sincerely yours on behalf of these collaborating in the preparation of the answers.

L. E. HARTMAN.

P. S.—Since beginning typing this I have heard that Rev. Amstutz was not sending in any answers.

**Replies submitted by Umri Mission Hospital, Umri, via Yeotmal,
Madhya Pradesh**

To—Secretary, Christian Missionary Activity Enquiry Committee, Nagpur, Madhya Pradesh.

Dear Sir,

I wish to present a few statements in answer to the questionnaire your office has circulated regarding the activities of missionaries.

69. There is one Mission Hospital in the Yeotmal district. It is a general hospital known as Umri Mission Hospital. It was started in July 1951.

70. Admission is allowed to all depending only on limitation of accommodations available and services available. No criterion of the patient's religion is made to determine his admission.

71. Treatment in the hospital is not used as a means of conversion. There have been instances of non-Christian patients being converted to Christianity while in the hospital but it was at their own request and not necessarily because of the treatment given.

Nathaniel is one such person who was converted. He persistently requested baptism for weeks before the Christian authorities (that is, Indian preachers) would consent to baptism. An Indian preacher finally baptized him. The reason for holding him off so long was fear that he may have some ulterior motive. Once the genuineness of his conversion was ascertained baptism was allowed. O'karam is another case converted. He had had contact with Christians before coming to the hospital and was interested in becoming a Christian. While at the hospital he received baptism. In both cases the patients were charged for treatment and receipts issued upon payment.

No inducements were offered of any kind to the patients who were converted. Only a desire for peace of heart and from sin in their lives attracted them to become Christians.

72. Patients are not required to take part in Christian prayers or religious exercises. Patients are never asked, if they have attended prayers before treatment is given. No Christian Pracharaks are at present employed in the hospital. One preacher from the local Christian Church does visit the hospital.

73. We know of no instance where patients were not allowed to read their own religious books. There is available in the hospital books and literature of the Christian religion at the hospital but most of these can only be had by purchasing them.

74. Names and nationality of members of medical staff :—

Name			Nationality	Monthly pay	Length of service
				Rs.	Years
Dr. Paul W. Yardy, M. D.	..	..	American	295	3½
Dr. Pratibha Acquilla, L.M.P.	..	..	Indian	270	3
Miss Helen Rose, R. N.	..	..	American	295	3
Messrs. Suprabha Torde, cert	..	..	Indian	45	2½
Messrs. Bhore, R. N.	..	..	Indian	115	1 month.
Messrs. Vimla Wankhede R. N.	..	..	Indian	75	2 months.
Mr. Moses Wankhede, R. N.	..	..	Indian	73	1½
Mr. Bhore, Compounder	..	..	Indian	58	1 month.
Mr. John Aghamkar, Laboratory Technical	..	..	Indian	47	1½
Messrs. Jessie Timothy, R. N., Non-pass..	..	..	Indian	48	3

75. The managing body of the hospital is known as the Board of Directors. At present they are all Americans (only 3 members) and are all Christians. This body has now drafted a constitution for the hospital which is being presented to the Mission for approval. The constitution allows for enlarging the Board of Directors and having some Indian nationals as members.

76. No members of the staff are prohibited from following their own religion because of their service in the hospital.

77. There are no established dispensaries under the control of this particular mission outside of the hospital. Several of the missionaries dispense medicine under the direction of the medical superintendent of the hospital. These missionaries get instructed in the use of the medicine allowed them. They do not dispense any poisonous medicines.

Sincerely yours,
Dr. PAUL W. YARDY, M.D.,
Medical Superintendent.

Replies submitted by Shri F. B. Lucas, President, Independent Christian Association, Yeotmal

Sir,

We, the undersigned members of the Independent Christian Laymen Association, Yeotmal, beg to answer some of the questions, out of the questionnaire set up by the Committee.

1. The General Missionary Secretary of Free Methodist Mission had paid a visit to Yeotmal in the year 1948 and we other, Christians who do not work for the Mission had put a representation, dated April 4, 1948, before him explaining him how Christians like us are treated by the Missionaries, vide paragraph 2 of our letter quoted above (original and copy enclosed). To this, he has replied on August 6, 1948, in paragraph 4 of his letter stating that Missionaries were sent to India in the first instance to serve the real needs of the people in your country. In paragraph 14 of his letter he has stated that he has drawn the attention of the Director of the Commission on Missions and accordingly we have brought this to the notice of the Chairman of this Mission in India and requested him whether he got any instructions from the Directors regarding our grievances in paragraph 6 of our letter dated November 27, 1948 (original and copy enclosed). To this the Chairman never replied. In the mean the Missionaries here got angry with us because we continued our correspondence with the General Missionary Secretary in U. S. A.

2. Due to this, the Missionaries here severed all relations with us and as if to prove their anger against us, in a meeting held on August 8, 1950, Dr. F. A. Puffer, insulted us by uttering the words 'Shut Up'. By this the things became worse as stated in paragraph 2 of our letter dated October 9, 1954, presented to the Missionary Enquiry Committee, on October 10, 1954, at Yeotmal. Consequently Dr. Puffer called a meeting of the Official Board of this Mission on September 30, 1950, and put before it a proposal to dismember the Christian Laymen who were not working under them and fed by the Mission money. No decision was taken in this meeting but was declared that the decision would be taken in the next meeting. On this we requested Dr. Puffer, Chairman of the above Board, in a letter, dated September 30, 1950, i.e., the same day, that he should intimate us the time and place of the next meeting in which our case would be considered (original and copy enclosed). He never intimated us this and subsequently he declared us dismembered in the service on the following Sunday.

3. This fact was brought to the notice of the Home Board of this Mission in America on October 10, 1950, (Original and copy enclosed). We again wrote to Rev. E. S. Root on May 17, 1951, and October 20, 1951, to Dr. F. A. Puffer, on October 20, 1951, March 20, 1952, and December 27, 1952, to the Pastor of this Church on October 21, 1951, and to the Bishop Head of this Mission in America on March 1/17, 1951, (original and copies of all letters quoted in paragraph 3 above, are enclosed), and requested them to settle our grievances and reconcile the matters. But nothing has been done till the Missionary Enquiry Committee arrived here on October 10, 1954, before which we were compelled to put our grievances. On this the Missionaries got infuriated and when on November 7, 1954, we went to morning Sunday School, they caused the Pastor of this Church not to open the Church

for us. This fact has already been brought to the notice of Deputy Commissioner, Yeotmal (original and copy enclosed). From this though it may seem that the Indian Pastors, our people are locking the Church for us we strongly suspect that there is the hand of these Foreign Missionaries behind the action.

4. The Field Secretary of this Mission Rev. E. C. John had come here and we requested him also to settle our matters with the Missionaries here and other Indian leaders of this Mission in our letter, dated November 18, 1954, and further requested him that we desire to see him in this connection. He called one of us and one Indian leader Rev. P. T. Gaikwad, and tried to set right the matters. Rev. P. T. Gaikwad promised him to do so, but till this time, though we met him several times in the meantime, did not take any action to set right the matters. Again we requested the Field Secretary to grant us an opportunity to have an interview of all the Laymen Christians with him. To this the Secretary never replied. In our nation we see temples are thrown open to any individual who desires to worship the God. But here in our Church we see that we are not allowed to enter our own Church. We, therefore, strongly suspect that a big game is being played by these Foreign Missionaries through their pets.

5. We had an occasion of meeting the Indian Pastor of this Mission Rev. P. T. Gaikwad, and he told us that the Foreign Missionaries have given the Church into the hands of the Indian Christians. This fact was also told by Rev. F. J. Kline and R. N. Davis when they appeared before the Enquiry Committee at Yeotmal on October 10, 1954, that they have handed over the affairs of the Indian Church into the hands of the Indian Christians. But we see that for the administration of the Church they have applied the American Discipline. This is illegal. If they have given the Church into the hands of the Indian Christians then they cannot apply the American Discipline applicable to this Church. This means that their handing over the affairs is bogus. While handing over the Church to Indian Christians they must also stop the Foreign Discipline. The property acquired by this Mission is for charitable purposes and solely for the welfare of the Indian Christians and thus we have hereditary right to own all the property which has been acquired for us. They possessed the property up to this time but now we desire that this property should be given to Indian Christians unconditionally and that Government should ask these Missionaries by law to give the possession of this property to Indian Christians and that should vacate the big bungalows occupied by them free of rent. If they want to live in India and preach the gospel, they should take on rent other bungalows. There is a big space lying fallow in the compounds where they live now. They use the bungalows and do not even allow the Indian Christians to live on the site lying fallow round about their bungalows. This means that they are using the land for themselves and not allowing the usage of the land for whom it has been acquired. Really speaking they have no right to use the land for themselves. The very purpose for which the property has been acquired has thus been defeated. Nowadays there is an acute problem of housing and if the land lying fallow in these big compounds is given to poor Indian Christians they would not feel the scarcity of housing. Many Indian Christians had applied to Rev. R. N. Davis many times for a site from the Mission compounds to live on, but they have given to none of them. These applications can be had from Rev. R. N. Davis, Missionary here.

Suggestions:—From all the foregoing paragraphs it will be seen that the Foreign Missionaries are here not to preach the gospel but for ruling the Indian Christians and enjoying a kingly life in India. Their attitude is such that they do not allow the Indian Christians to prosper socially and do not desire to highten the standard of Christian Society by not allowing the Indian Christians to manage their own Church affairs. This will be clear from the fact that they have not repealed the Foreign Discipline as yet though they say that the affairs of the Church have given into the hands of the Indian Christians. And hence we earnestly request that these Foreign Missionaries should immediately be asked to quit India as they do not prove themselves of any utility to the growth of Indian culture or Christian Society. We are now able to manage our own affairs and we do not want their interference any longer. We are now in Free India and likewise we think our Social affairs should free from any religious Foreign policy.

Yes, I desire on behalf of the 'Independent Christian Laymen Association, Yeotmal, to appear before the Committee to give evidence orally.

F. B. LUCAS,

Yeotmal: President, Independent Christian Association,
The 30th December 1954. Yeotmal.

**Replies submitted by Shri R. W. Scott, Secretary, National
Christian Council**

To—The Secretary, Christian Missionaries Enquiry Committee, Secretariat Building, Nagpur-1.

Dear Sirs,

In answer to the questionnaire I wish to submit the following. May I make one or two general comments before doing so. First, it seems to me that the tone, as well as the character, of some questions reflects the attitude that the Christian position is weak and open to suspicion in certain fundamental respects. Such are questions 10 and 77. In an impartial investigation it would seem to be necessary to give those against whom allegations have been made an opportunity of presenting their case without having been judged in advance. Secondly, I as a missionary, who has spent half his life happily in India, have rejoiced to see our Nation's development away from religious and communal tension towards a harmony and understanding of each other's point of view in vital matters of the mind and spirit. But I must confess to the conclusion that the questionnaire is weighed against the Christian, whether Indian or foreign. There may be some extreme cases in view when certain questions were framed but these can hardly be considered normative.

The purpose of the enquiry is also to seek the truth concerning allegations by the "missionaries" that "they are being harassed by non-Christian people and local officials." The questionnaire seems to give no place for these allegations whether true or false.

In answer to certain questions may I suggest the following:

10. Conversion can only result from religious conviction and appeals to people of all conditions of life. It happens in the case of Christian people themselves when they cease being nominal Christians to become vitally aware

of spiritual reality and the meaning of their faith through a spiritual rebirth. Conversion is not primarily a social or cultural phenomenon but a spiritual and moral event. It has many consequences. I know of many people who have experienced such a conversion.

23. Missionaries of non-Commonwealth countries before entering India are required to take the following pledge:

"I hereby further undertake to give all due obedience and respect to the lawfully constituted Government in whatever part of India I may be and while undertaking to abstain from participation in political affairs, it is my desire and purpose that my influence, in so far as it may be properly exerted in such matters, be exerted in loyal co-operation with the Government."

If it is meant that missionaries and pracharaks make references to the Governments of India or of foreign lands in their sermons and addresses the answer is I know of none.

If it is meant in private conversation, there are of course discussions in which missionaries also enter. Speaking from a fairly broad experience I say that the references to the Government of India are more often than not far more favourable in such conversations than are references to foreign governments.

It surely is not the purpose to prohibit free discussion and exchange of opinion which is an essential part of a healthy democracy.

As for my own part I have many times spoken in high approval of the progress of India since 1947 and likewise as an American citizen I have many times spoken in disapproval of American foreign policy but I am always concerned to see that there is a free and factual interchange of opinion which will increase international understanding and goodwill.

27. In answer to the question, another may be asked. What restriction is there upon Christians as citizens of India taking part in political activity? I should think that this is a very highly desirable end so long as that activity is directed towards the welfare of the Nation.

29. I know of no foreign missionaries who are in any way taking part in activities other than religious and social.

34. No.

47. Many missionaries have the highest educational qualifications although some are not so well qualified. There can be no generalization about education, "station in life", or income but it is certainly true that a great number of missionaries would have considerably larger income were they to give up this work to engage in work in their native lands.

48. Some of the Churches in India send selected Indian nationals abroad for training but it is usually for such training as cannot yet be provided in India. These are selected for their general ability, usefulness in the Church and willingness to render a sacrificial service on their return for the welfare of their own people.

49. Many Indian leaders have not only equal status and authority with foreign missionaries but are heads of institutions and leaders in the Churches under whom the missionaries serve. This is an end which is being urged increasingly among foreign missionaries and it has been achieved with highly satisfactory results.

50. Almost all of the larger established missions have turned over their authority and control to Church organizations in India. Some of the more recent missions which do have established Churches have not yet done so.

63. There is a plan by which missions do not encroach on one another's areas of work. This is to avoid duplication. Some few smaller missions do not accept these arrangements called comity and do not observe them.

94. A distinction must be made in speaking of culture as it is a very general term. There are national, cultural characteristics in India which distinguish the Indian People from other nations and are native to the people but there are also cultural characteristics of religious groups and communities. The two can hardly be said to be identical. When culture arises from religious faith it should not be imposed on others who do not have that faith. A change of religion does not necessarily imply a change of certain cultural characteristics.

99. If the Committee wishes me to give further evidence orally I would be quite ready to appear.

I hope that this consideration will be of some help to the Committee.

Yours very sincerely,

R. W. SCOTT,

The 24th January 1955.

Secretary, National Christian Council.

Replies submitted by Dr. E. Asirvatham, Nagpur

To—The Secretary, Christian Missionaries Activities Enquiry Committee,
Nagpur, Madhya Pradesh.

Dear Sir,

Since I am not a mission or Church employee, I am not in a position to give a precise answer to most of the questions asked. Therefore, I shall give my reaction to the questionnaire in general terms. Wherever possible I shall also answer the questions, according to their serial number.

The general impression created on me by the questionnaire is that it is a prejudiced one. Thus, Question 4 only wants to know the number of conversions from the scheduled castes and scheduled tribes to Christianity. Fairness demands that a similar question should have been asked on the conversion or re-conversion (sometimes said to be forcible) of such people back to Hinduism from Christianity.

Question 8 is another prejudiced question. It carries with it several insinuations. For myself, I know several Christian missionaries and Christians in general who engage themselves in educational, medical, and social work without any thought of conversion at all. They render these services because of religious, moral, and humanitarian impulses. There must be many like me among Indian Christians and foreign missionaries to whom the question of salvation and conversion from one religious faith to another is not half as important as a redeemed life which expresses itself in a life of honesty, purity, manliness and service.

It is a fact that in the past Hinduism did not interest itself very much in the welfare of the scheduled castes and scheduled tribes. Christian missionaries took an interest in these people primarily for their own sake. It was also their belief that by becoming Christians they would have a distinct all-round improvement. Question No. 8 makes it appear that Christian missionaries are ravenous wolves out for the flesh of innocent lambs. The fact of the matter is that many of them are impelled by religious reasons to seek to improve the material conditions of people. Christianity, more than any other religion, believes in changing man's environment through effecting in him an inner change.

There are some missionaries who allow their zeal to get the better of their discretion. Among the more narrow and exclusive denominations which all the time talk about conversion, "the blood of Christ", etc., there are those who are even more opposed to liberal groups of Christians whose numbers are considerable, than they may be to non-Christian faiths. There is nothing morally wrong with regard to (a) to (h) under 8. One wonders whether proportionate to their numbers, there are as many Hindus and Hindu organizations engaging themselves in these activities which are represented as blackmarks against Christians.

My general answer to Question 9 is that very few of the privileged classes turn to Christianity or any other non-Hindu faith from Hinduism. The reason is that there is not the same social and economic urge as in the case of the under-privileged. Another reason is that some at least fail to turn to the light which they may have seen dimly. If there were "rice Christians" in the past, it is possible that there will be an increasing number of "rice Hindus" in the future, refusing to change their loyalties because of the fear that by so doing they would lose certain opportunities and advantages which are theirs by virtue of their belonging to the majority community. Hindus will do more good to themselves and to the country, if instead of spending so much time in reading motives into the conduct of others, they will adopt concerted efforts in bringing about a radical economic and social improvement of the people around them, especially of the under-privileged.

9. I know of several cases. My own father was one. He lost, rather than gained, materially by becoming a Christian.

11. Sometimes yes; if the iniquities and humiliations visited upon them by Hindus in the past have driven the iron into their souls.

This question is not a question on foreign missionaries. It goes beyond the terms of reference in seeming to question the loyalty of Christians. For myself I am more loyal to my country than I might have been if I were not striving to be a Christian. I value highly the best elements in Indian culture and am eager that India should take her rightful place in the family of nations. But I am not a jingoist nor a chauvinist. My motto is "prove all things and hold fast that which is good." There must be many like me among Indian Christians.

13. No one in a secular India has a right to offend the religious susceptibilities of another. But I can imagine it being done both by Christians and non-Christians. Even Dr. Radhakrishnan speaks disparagingly of "a bachelor Christ", "Virgin Mary", etc., which may offend the susceptibilities of some Christians.

Probably the ones among Christians who offend the religious susceptibilities of others are the ignorant and those who are "professional" and "mercenary" preachers as against the intelligent and honorable ones.

14—18. As a rule, the Christian village preacher is not well equipped for his task, either intellectually or spiritually. But he probably compares favorably with the village priest or *purohit*. Attempts are being made all the time by the more enlightened missions and Churches to improve the quality of their workers. This fact can be verified by visiting Christian theological schools and training centres and by comparing conditions as they are today with what they were a generation ago.

21. I know of no such person. If there is one, he is not worthy of the name which he bears. In all these matters, in India particularly, people circulate rumours of all kinds, without trying to verify facts. There is not much attachment to veracity.

22. The fairs in which I have taken part are religious and social fairs. Quite often they are for the purpose of raising funds for some worthy object or another.

23. This is a vague and irrelevant question. Everybody makes reference to Government practically every day because it impinges on one's daily life. Why single out missionaries and Pracharaks?

In many churches prayer is offered for Divine guidance for those who control the political destiny of India.

25. Should have come right after Question 4 and Question 5.

I do not know of any case of breach of peace by Christians or of peace being endangered by Christians. But I have occasionally heard of some extremists among Hindus coming within the limits of this charge.

26. In general it is the other way round—Boycott of Christians by non-Christians.

27. This is irrelevant. A Christian like anybody else has a right to belong to any political party which is not disallowed by the Government.

30. I have heard of several cases of discrimination against village Christians as regards scholarship facilities, use of village wells, allotment of land, etc. I am told that Christians in villages are at times harassed by Hindu officers, especially the petty ones.

31. Many Christians, I am sorry to say, are not yet political-minded; and some are undoubtedly communal-minded. They live in a world of fantasy which they have built around themselves.

32 and 33. Undoubtedly yes.

34. If this be true, I deprecate it.

37. Recently the National Christian Council raised considerable amounts of money for the relief of flood victims in Bihar and elsewhere.

39. The educational, social, and humanitarian service which missions render is the surest way of missionaries identifying themselves with the Indian people. If one does not like their religious emphasis, one is free to ignore it.

40. This is another loaded question. I follow Indian traditions and culture so far as they conform to canons of reason, commonsense, and morality. I do not subscribe to the totemistic notion that any animal is

sacred in the sense in which God is sacred. I refuse to identify Hindu culture with Indian culture. I have much to learn from Western culture in such simple matters as honesty and truthfulness, manliness and courage, co-operation, civic-mindedness, and public and business honesty. True culture is not bound by East or West, North or South.

41. Some customs they give up; some customs they should retain: some they should throw overboard such as uncle-niece marriage, the dowry system, unequal rights of men and women, polygamy, etc. Certain Indian customs with regard to simplicity of life and standards, Indian dress, and passive qualities of character such as meekness and forbearance they should retain. There is no reason to throw the baby with the bath water.

61. An unnecessary question. Why should any government officer visit a mission centre in particular in his official capacity? If his work requires him to visit a person or place, he should do so irrespective of the person or place visited being Christian or non-Christian.

62. This is undue interference with one's fundamental rights. Why should a private organization make its proceedings public? If the Government has reasonable suspicion that anything illegal, unconstitutional, immoral or harmful is being done or contemplated, it can take necessary action through the usual channels open to it.

64. I am told that some of the small narrow Christian sects have come in larger number since 1947 in comparison with the more firmly established and liberally inclined Christian groups.

66 and 68. I would regard as falling outside the scope of the present enquiry. Why should the view of any Indian Christian in particular be of any interest to anybody on such matters as linguistic states? Personally, I consider that linguistic states in general are not in the best interest of India. They are bound to encourage fissiparous tendencies. Indian genius in the past has been to divide and sub-divide everything until there is nothing left to divide. Narrowness of outlook and vision is still one of our besetting sins.

70. My general impression is that Christian hospitals are increasingly ministering to the needs of the poor and helpless, as against the more well-to-do. If there are cases of patients being persuaded to change their religion when they are lying helpless on a sick bed, I deprecate it. If some of them, after seeing the deeds of kindness and mercy of some Christians, decide to change their faith, after leaving the hospital, no one has a right to question it.

72. I have known of patients being obliged to take part in Christian prayers. It is perfunctory and meaningless. If the practice still continues, I object to it. But I have no reason to object to prayers and religious services which one may attend purely voluntarily. "Are favours shown to those who attend prayers" the question, as well as the practice if true, is childish.

74, 75 and 77. I do not understand the reason for any of these questions.

84. I deprecate compulsory religious instruction. "Compulsory religion" is equal to "no religion"

85. Non-Christian parents sending children to Christian schools should make their own arrangement outside the school for religious instruction in their particular religions. The same will be true of Christian children studying in non-Christian institutions.

91. If some mission boarding schools are obliged to cater exclusively or largely to Christian boys and girls because of shortage of funds or because of the difficulty of catering to different groups with different food, habits and inhibitions, I see no objection to it.

93. I will be the first to give my approval to the repatriation of missionaries if there is a reasonable suspicion that they are disloyal to India and steadily work against her interests. I am sure that this charge cannot be truthfully brought up against a great majority of them. If some indulge in an insidious comparison of religions, extolling their own religion or their particular brand of Christianity, I shall allow the effects of it to undermine by an enlightened public opinion. In many cases, the very absurdity of a proposition is enough to destroy it in the long run.

94. Religion and culture are closely intertwined especially in India. I shall embrace whatever is rational, universal, and esthetic in the cultures of all. The only features that I shall reject are those which are unreasonable and anti-deluvian or which stand in the way of India's progress. An Indian Christian who is rooted in the culture of his country is likely to much more broad-minded than the average Hindu who is the victim of age-long customs and inhibitions and who combines intellectual tolerance with social intolerance.

95 and 96. All religious instruction and worship services in Christian schools and hospitals should be completely on a voluntary basis.

97. Right through the questionnaire the term 'propaganda' is used in its ugly sense. Every word which one utters, and every spoken or unspoken attitude which a person adopts can be regarded as forms of propagation. Mahatma Gandhi was a great propagandist, in the good sense of the term. Malicious propaganda is wrong. But the sharing of one's deepest experiences and convictions does not come under this category. Propaganda may be one-sided and even caricaturish in nature. But 'propagation' is not open to such a criticism.

98. Yes.

99. Yes.

I do not know what some Hindus stand to gain by picking on a generally inoffensive, law-abiding, and progressive community like the Indian Christian community. Some people are incapable of learning from past mistakes. This is true of a good many in India. It is the intransigent attitude of some Hindus in the past which helped to bring about the partition of India. Would to God that they would wake up in time before bringing further calamities to the country by their exclusiveness and adherence to outmoded ideas and social patterns.

Replies submitted by Shri P. S. Shekdar, Khamgaon, district Buldana

Sir,

We on behalf of the Khamgaon Nagar Hindu Sabha and Khamgaon Arya Samaj, are giving below replies to your questionnaire. We hope they will receive due consideration. Any correspondance in the matter may kindly be made to the above address.

Replies

Questions No.	Replies		
I.	Christians	Non-Christians	Sched. Castes.
1941.			
1951.	1,516	8,70,168.	1,52,070.

These are no means to secure figures in 1947 and 1954.

CONVERSIONS

4. Such exact information cannot be supplied by members of public.
5. Almost all the converts are from the scheduled castes and such other classes. In our district, they are generally converted individually. In the case of a family it is generally the head of the family who is converted, and others follow the suit.
6. (1) Alliance and (2) Nazarin Mission. Approach individually.
7. Pracharaks are generally fresh converts and they mostly belong to the same class to whom they approach individually for conversion. They have no particular qualifications. They work under the supervision, guidance and aid of these foreign missionaries. Their salaries range from Rs. 60 to Rs. 80 per month. It is learnt that rewards also are offered to them.
8. Almost all these methods from "A" to "M" are used. These facts are widely known and some of the unfair means of conversion are corroborated by the reports of Col. Marphi who had preferred to visit some places and made secret inquiries in our State in 1935. These missionaries have no other means but these, and hence no proof is necessary. Cases of forcible conversions to Christianity are reported in Census report of 1921.
9. To our knowledge no literate or well-to-do person is converted.
10. No such conversion has taken place in our district.
11. Yes. Conversion adversely affects national Loyalty and outlook of converts. These Indian converts have since 1857 not helped any national movement for achieving Independance to an appreciable extent. On the contrary the annals of history record that in 1857, at the instance of and under the chieftainship of the foreign missionaries, an army of Indian Christians from our own province was formed to counteract the War of Independance which was being fought against the Britishers by both Hindus and Muslims (vide Diwali (Shuddhi) issue of "Hindu" (Marathi Weekly of Bombay) of 1954, at column No. 1, page No. 31, under an article "Videshi Khristi Mishanaryancha Upadrava" by the Rev. Pt. S. D. Satavalekar of Pardi), and also page 22, column 2 of the same issue under the Caption "Parakiya Mishanayancha Mukstumani" "Alekzander Duff", and also page 21, column 2 of the same issue. And vide statement of Rev. Gill as reported in the

"Times of India", dated the 7th August 1954, page 5, last 2 columns, and vide, statement of Rev. B. Masih, formerly Missionary of the United Church of Northern India, as reported in the "Free Press of India" of 18th October 1954, page 3, columns 3 and 4 (middle), and statement of our Prime Minister Pt. Jawaharlal Nehru, published in press on 11th August 1954, and vide Presidential address of Kaviraj Harnamdas to the Anti-Foreign Missionaries Conference held at Delhi on 29th August 1954 printed on page 5, and, vide answer to Prof. Maxmullar, by Shri Pratapchandra Muzumdar, in 1898, "Kesari", page 5 of 2nd November 1954, and vide statement of the Rt. Rev. B. A. Patekar, Bishop of Poona, as reported in the "Kesari" of 13th August 1954, and vide an article specially sent to the "Kesari" of Poona from New York by Mrs. Manoramabai Modak (An American Christian Missionary) as published in "Kesari", dated the 2nd November 1954. (All issues are sent herewith). Several other instances can be quoted.

12. All such places.

13. There are such instances. Unpleasant consequences averted due to sane elements.

14. Even foreign missionaries.

15. They have no particular standing except that they are fresh converts mostly from the same community or village. At times they are outsiders and approach individually.

16. No educational qualifications. Salary ranges from Rs. 60 to Rs. 80. They get more than they deserve.

17. No training worth the name.

18. In Khamgaon sub-division there are about 10 Pracharakas. Foreign missionaries.

20. Yes.

22. No fairs but camps are held. People attracted with pomp and show. Bhajans on Indian style and lectures arranged. People are approached individually.

23. Yes. Such references are even published in Press (vide "Hitavada", dated the 5th December 1954, page 3, column 5, copy attached).

24. Hindu Sabha and Arya Samaj. The success they meet with is not appreciable as means of propaganda and money are meagre. These are voluntary institutions and cannot engage paid workers. Secondly, they believe in voluntary conversions than tainted or blemished ones.

25. There were occasions when relations were strained.

26. No.

27. No Christian is seen holding any such office.

29. No, not at all.

30. There are some such instances prior to 1947.

31. Practically nil.

32. No. Conversions have not brought any betterment even in the States where these converted Christians have grown in numerical strength, caste distinctions are being observed. By about 1934 Christians from scheduled castes in Travancore State met in conference under the presidentship of Shri Joseph Kunj Pediyan—a member of the then Travancore State Assembly and

demanded that due to bitter relations between the caste and scheduled caste Christians, the scheduled class Christians should be treated and recognised as a separate class. Caste Christians treated them as untouchables and even denied entrance to Churches and burial grounds [Vide "Hindu Samaj Darshan" (Marathi) edited by Shri L. B. Bhopatkar, Advocate, Poona.]

It is also noteworthy that even today in East Punjab, converts to Christianity from scheduled castes are being treated as scheduled castes and are getting privileges as scheduled castes. Many other instances to this effect can be cited.

33. No.

34. Some cases of spitting on deities by missionaries are reported in our district. Details will be sent later on. There are innumerable such instances recorded in the annals of history and even today such instances are in plenty in areas where they have grown in strength.

36. They are least interested in such efforts. They have not co-operated with these institutions.

37. No.

39. Doing nothing.

40. Yes. Please refer to reply to question No. 11.

41. They give up old ones and adopt new ones. Every attempt is being made to see that they give up all traditional things, such as, even applying "Kumkum" and wearing bangles by ladies.

42. Yes. Definitely detrimental to national interests. Please refer to answer No 11. Both Indian and foreign Missionaries are publicly admitting this.

MISSIONS

43. Nazarin and Alliance Missions for the last about 50 years.

44. Yes.

45. As their budgets and reports are not made available to general public, they cannot be exactly assessed. But these Missions are having huge properties and are spending large sums on propaganda, salaries, establishments like schools, hostels, etc.

46. Missionaries, including Prachirals, number about 50, out of whom about 20 are Americans.

47. In many cases they are not highly qualified. Foreign missionaries get Rs. 250 approximately with free furnished bungalows, cars with allowances. Their wives get about Rs. 250 each. There are again children allowances at the rate of Rs. 50 to Rs. 60 per child per month. In addition to this schooling facilities are given to their children.

48. We have not come across any Indian missionary having foreign educational qualifications.

49. No. Some Indian missionaries are publicly complaining against inequality of status

50. Foreign missionaries are supreme heads of their respective organisations.

51. They are financed from abroad. Reports and statements not published.

53. Only Government or respective missions can supply this information.

54. To our knowledge, no such amounts are being received. There is no such work in our district.

55. Pamphlets, tracts are distributed in bazars, etc. Even advertisements are inserted in press.

56. No such reports are made available to public.

57. Missions in our district have undertaken the following activities :—

(1) Religious propaganda—individual approach by Pracharaks, bhajans, kirtans and lectures wherein they abuse Hindu religion, schools and hotels. These schools are mostly residential and up to middle school standard. Children from distant places are admitted. Religious instruction is compulsory. Children are attracted to churches by offering them sweets, photos, etc.

All these activities tend to proselytising.

58. There are no such regular courts seen. But there appears to be some such arrangement, and Indian Christians are at times ex-communicated.

59. Villages. Yes, they concentrate on such areas.

60. The missions are situated at Khamgaon, Buldana, Chikhali, Mehkar and Malkapur, then there are Pracharak Centres at other places. The missions (Nazarin and Alliance) have been functioning in our district for nearly 50 years. In most cases the means of communications are available all the year round.

62. Yes. Such meetings are held. Proceedings are not made available to general public.

63. They seem to have made some such allocation.

64. Increased to a considerable extent

66. Nil.

HOSPITALS

69. There is no Mission Hospital in our district.

71. As American missionaries of status, like Mrs. Modak are themselves publicly admitting that efforts are made by these missionaries to convert the patients in so called charitable mission hospitals, no more proof seems necessary ("Kesari", dated the 2nd November 1954—Page 5, under caption "Paradeshi Mishanaryanchi Bhumika", by Mrs. M. Modak).

72. It is reported that patients are obliged to take part in prayers, and Pracharaks are employed.

SCHOOLS

78. Primary and middle schools which are mostly residential are run by missions in our district.

80. More than 400. Majority Christians. Non-Christians nominal.

81. There are some such cases reported.

82. This information cannot be supplied. But according to us the matter requires scrutiny, by Government.

83. The fees charged are considerably low. In one school, fees for middle school are charged at the rate of Rs. 3 to Rs. 7 per month. These fees are inclusive of tuition, messing, lodging, medical help and sports, etc. In addition, there are some freeships. Low rates of fees for themselves mean nothing but inducement.

84. Religious instruction is compulsory.

85. No.

86. To our knowledge, no moral instruction is given.

87. Before 1954, there were some non-Christian teachers on the staff of these schools but now their existence is simply microscopic.

88. Christmas holidays are the longest ones—about 15 days. Diwali holidays only for Hindu teachers—4 days. Other school holidays are not generally observed.

89. Some National festivals are observed formally but not enthusiastically.

91. There are boarding-houses attached to schools only. Open to students of the same school only. Prayers and religious instruction compulsory. Nominal fees charged.

92. Yes.

REMEDIES

93. All the activities of these missionaries are highly objectionable, as they are directed towards conversions to Christianity under the garb of benevolence. We are convinced that the activities of these foreign missionaries are more of a political nature and are anti-national from Indian view point. We are convinced that change of religion ultimately leads to change of nationality. The creation of Pakistan is an eye-opener in this matter. These converts have already created problems of political nature in our nation. Even the Prime Minister of our Secular State had to take cognizance of these activities. The recent events show that these missionaries are dabbling in politics which is detrimental to the solidarity and integrity of India. Veer Savarkar and the Hindu Mahasabha have been repeatedly warning against the anti-national activities of these missionaries but these warning went unheeded so far. But now, we are glad that our Government also seems to be convinced about the anti-national character of these missionaries as is evident from the statements of Pt. Jawaharlal Nehru, our Prime Minister, Shri Datar, Deputy Home Minister and Home Minister of Utar Pradesh. In some cases stern action, as expulsion of missionaries from India, is taken. As the question of foreign missionaries is—as will be seen from the above—more of a political nature than religious one, we request that these foreign missionaries should be asked to go back to their respective countries in the best interests of our nation.

94. Change of religion ought not to change culture, but in the case of these missionaries activities every effort is being made to change the culture of these converts. Their own statements speak about this.

95. We have no faith in a Secular Government. Other nations do not observe secularism as is seen in our country. Any approach to tackle the point before the committee which does not shake off the secularism, will be of no use. It may be said that it is beyond the powers of this committee either to make any such recommendation or decide the policy of the Government. It may be so, but if any Government wants to do a thing perfectly,

we submit, it must go to the very root of the problem. From this point of view, we suggest that this Committee be pleased to place this point of view before the Government along with its other suggestions. An Ecclesiastical Department based on Hinduism be started by the Government.

96. They are in a few cases. In our Government Hospitals such religious practices are absent. According to us, Hospitals are not places where religious propaganda should be carried on. Religious facilities, if needed, should be arranged for by the patients themselves.

97. A Secular State has every right to interfere with the methods of propagation of any particular faith, if the propagation is detrimental to the interests of the Nation, or offends the religious susceptibilities of the majority community that constitutes and makes the nation. Yes.

98. No. Past experience is very unpleasant in this respect.

99. Yes.

Khamgaon :

The 26th January 1956

B. N. BOBDE,

P. VYAS,

P. D. LESI,

RADHAKISAN T. ARYA,

P. S. SHEKDAL,

Presidents and Secretaries of Arya Samaj and Hindu Sabha.

Replies submitted by Shri Sohanlal Aggarwal, Secretary, Vedic Sanskriti Raksha Samiti.

To—The Chairman, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur.

Sir,

With reference to your Questionnaire under notification No. 318-716-V-Con., dated the 14th April 1954, we enclose herewith our replies.

From the facts narrated you will please note that the activities of the foreign Christian Missionary are very harmful. The Jabalpur Christians in their resolution appearing in the "Amrit Bazar Patrika", dated the 27th November 1954, desired the Government to wind up your Enquiry also. They were apparently working under the leadership of the foreign missionaries. You will, therefore, kindly urge upon the Government to ask the foreign Christian Missionaries to quit India at once.

We understand that our replies will be followed up by your asking us to prove our facts. You will kindly inform us of the points that you think to be proved before you, so that arrangements may be made in time. Your procedure regarding summoning and attendance of witnesses and calling up documents may kindly be intimated.

Please treat additions to answer 59 and 93 enclosed herewith as part of our answers.

Yours faithfully,

SOHANLAL AGGARWAL, B.A. (Hons.), LL.B.,
Secretary, Vedic Sanskriti Raksha Samiti.

Replies

1. It is difficult to give answer to all parts of the question, because all the figures are not available from the Government statistics. In 1941 the total Christian population of the district was 12,354. Out of these only 181 came from the rural area. In 1951 these figures stood at 9,890, for the whole of the district, total district population being 9,10,603 in 1951 and 1,054 for the rural area. These figures include the Anglo-Indians and the foreigners. This reduction is due to the foreign army, its dependents Anglo-Indians and the foreign Christians leaving the district in 1947 before and after. But in the rural area the increase in figures is 582.3 per cent. In 1947 the foreign Christians had prepared themselves to leave the country on account of expected political difficulties, but as the Republic was declared secular they again thought of remaining in the country and started their conspiracies as before and even with greater force. There are no statistics to show the increase from year to year but in the Ranital Ward about 300 Harijans have been very recently converted to Christianity. In this work one Jacob Missionary from the Leonard Theological College has played a great part because the converted and the said Missionary are both Malabari.

2. The above rise is due to ignorance and the social and economic difficulties of the Scheduled Castes and Tribes, and also the enticements given and the propaganda made by the Christian Missionary.

3. It is difficult to give the statistics. Approximate estimation is at 7,000.

CONVERSIONS

4. It is difficult to give the statistics. But it is true, that they have been steadily increasing since the year 1947. The year's average increase is estimated at 600 of which 577 are estimated to belong to the Scheduled and the Tribal Castes.

5. People are converted individually as well as in groups. In the case of a married couple, husband and wife have both to be converted, otherwise in many cases only the head of the family is converted.

6. (1) Roman Catholic Church and their following Colleges and Schools:—

- (i) St. Aloysius College.
- (ii) St. Aloysius High School.
- (iii) St. Joseph Convent High School.
- (iv) St. Thomas High School.
- (v) St. Norbert's Girls High School.
- (vi) Sisters' Training Institute.

(2) Protestant Missions as follows :—

- (i) Assembly of God Mission, U. S. A.
- (ii) Christ Church of India, Burma and Ceylon.
- (iii) Church of England Zenana Missionary Society.
- (iv) Disciples of Christ, India Mission.
- (v) Full Gospel Church Fellowship.
- (vi) Methodist Church in South-East Asia.
- (vii) Methodist Missionary Society.
- (viii) Y. W. C. A.
- (ix) Y. M. C. A.
- (x) C. I. B. C., Katni.

- (xi) C. E. Z. M. S., Katni.
- (xii) Missionary Training Christopanthi Ashram, Sihora.
- (xiii) C. E. Z. M. S., Sihora.
- (xiv) United Missionary Society (working for the establishment of Churches). It has its own Mission press, and a large staff of Indian and Foreign Missionaries working for conversion in the interior. This sells Missionary literature also.
- (xv) Pentecostal Assembly of the Worla.
- (xvi) Yehova Witnesses.

They have the following Churches:—

- (1) St. Aloysius Church.
- (2) St. Norber.
- (3) Another near Sadar Bazar Police Station.
- (4,5 and 6) Three Union Churches.
- (7) City Church.
- (8) Church of St. Paul Bai Ka Baghicha.
- (9) St. Lucas, Ganjipura.
- (10) Disciples Church of America and London.
- (11) Wesleyan Methodist English Church.
- (12) A. G. Church Jehangirabad (Pentecostal).
- (13) Miss Lal's Church Bai Ka Baghicha.

There are the following Educational Institutions :

St. Aloysius College, Womens' Training Institute, Howabagh, Christ Church (Boys) High School, Chirst Church (Girls) High School, Johnson's Girls High School, Bairdsely Girls High School, Katni. St. Norberts Girls High School, Christian Mission High School, St. Joseph's Convent School, G. C. F. C. E. M. Z. High School, St. Thomas High School, A. G. Primary School. Leonrd Theological College. Church Uprise Primary School, Bai Ka Bagicha. Methodist Primary School, Westland. Mission School, Sadar Bazar, Tonga Stand.

Of these missions the most active now is the Yehova Witnesses, with their headquarters at Watch Tower Bible & Tract Society Incorporated, International Bible Students Association, Brooklyn, New York, founded on the 26th of July 1931. Their publications are not issued in less than 25 lakhs. No price is written on any of these books. It depends on the local selling agents to get the maximum out of the customer by using their talents. The book referred in these answers "What Religion has done for Mankind" has been sold by ladies, selling the books of this mission from Rs. 2-8-0 to Rs 5 each.

The agents of the above said Missions approach the people individually as also in groups.

7. The Head missionaries are always from foreign countries. Subordinate preachers are Indians also. Their wages are from Rs. 50 to Rs. 500 and even more. They are rewarded for bringing in greater number of converts. They get many other facilities like housing accommodation, cars, petrol, travelling allowance, financing picnics and other activities.

8. (a) Yes. Usually a bond is taken for the money advanced with interest to be paid. The verbal agreement is that if the convert does not leave Christianity the bond would not be put into effect. Usually the rate of interest is very high.

(b) Yes. The Sisters who go to the mohallas distribute medicines free of cost. One D. P. Lazarus also distributes medicines free.

(c) Yes. Statements should be taken from the students residing in the Christian Brotherhood Hostel of the Christian Mission School. They are all supported by missionaries of their native places. All such local students are exported. This applies to all other institutions.

(d) Yes.

(e) Yes. Reference may be made to the lessons issued by the Bible School, Voice of Prophecy, Poona and Jeewan Prakash Susamachar School, Jhansi. (Some relevant documents are enclosed.)

(f) Yes. For instance one Jalim Singh working in G. C. F. One.

(g) Yes. Dalchand Jain working in O. F. K.

(h) Yes. The entire literature issued by the Catholic and Protestant Churches.

(i) Yes. The Christian Literature stands as witness.

(j) Yes. The most glaring instance is of the book "What Religion has done for Mankind".

(k) Yes. All Scheduled and Tribal people were converted by holding out hopes of political, social and economic advantages.

(l) Yes. This is done in the case of the above.

(m) (i) Christ is shown out as the Kali Awtar of the Puranas and other Indian literature. (ii) Jesus is represented as Ishu, which with its variations occurs in the Vedic and the Upnishadic Literature, e.g., the Missionaries quote the first 'richa' of the 40th Chapter of the Yajurveda and the "Ishopanashid" saying that Jesus is there in the Indian Literature also (iii) Bible is shown out as "shruti" and its teachings acceptable to the Hindus as a "Shruti Praman". (iv) The Indian Christian Missionaries show themselves to be Hindus of high caste ; they narrate their stories of conversion of Christianity in a very wonderful manner. One S. K. Pandit moves about the houses of the high caste Hindus and shows himself to be a Brahmin. Similarly in the houses of the Mohammedans, Christian Missionaries go out under the names of Ibrahim, etc. In the cities now no change is made in the original names whereas in the villages names are changed to Christian ones. In their Question Paper No. 32 the School of Voice of Prophecy, Poona, after having taken in writing from the student that he accept Jesus and other cognate Christian principles as pillars of his life except the student to accept their representative who would travel from Poona to the Students place at his own cost in order that the Mission may help the student further in his studies in Bible. They expect the student to become the messenger of Christ. The school represents to the student that special prayers are being offered for him by the Congregations in the Churches for the soul of the student. What wonderful methods are being used !

9. Not a single one so far we know. The question paper in question enclosed herewith.

10. Not a single one.

11. Yes. Certainly. On account of change of one's religion there is necessarily a mental change also. The very pillars of his life get changed. The converts to Christianity begin to look towards the foreign Christian States for their welfare. They fall away from the Indian Culture and Customs.

The effect of "Shastra" is more deadly than that of a "Shastar". The instances of his are lacs. Most of the Indian Christians are not friendly towards the Indian Republic or the Indian Culture. India is not for them a Motherland, Fatherland or the sacred land, i.e., all three at once. The term "Christian" denoted only a community with certain habits and standards of life--largely westernized and divorced from the natural culture of our land, finding itself on its close association with western culture and civilization"—J. C. Kumarappa 'Practice and Precepts of Jesus'.

12. Yes. In all places from A to H, and also through correspondence 's in the case of Bible Schools.

13. The teachings contained in the Christian literature particularly in those of the Bible lessons are most offensive. They irritate the sentiments of the Hindus. There are instances where activities of the missionaries of foreign countries precipitated bloody wars, e.g., the Zulu War in South Africa and the Abyssinian affair in Eritrea. As the Hindus are very tolerant, therefore they have been tolerating the activities of the Christian missionaries as benevolent. In 1954 there was a quarrel between the Hindus of G. C. F. Estate Quarters, Madras lines, and a Missionary Party regarding this. A report was lodged with the Police Station, Ghampur who enquired into the matter also. This was on the 22nd August, 1954.

14. Indian and Foreigners both use such offensive language.

15. In the villages the Christian Preachers show out themselves to be Hindus and narrate to the would-be converts the evils in Hindu Society. Then they give their reasons for their conversion to Christianity. They start with little helps to the would-be converts. They repeat their visits after a week or two and get popular with the villagers. The Pracharaks usually take with them the convert relative of an influential man of the locality. When they find that they have become pucca they bring them to the Church and baptise them. Mahatma Gandhi has written about the methods of the Christian Missionaries in villages in his articles published in the Harijan and Young India. His articles in those magazines have been printed in a book form by the Navjeewan Press, Ahmedabad. The book is named Christian Missions and their place in India (Edition 1941). This books throws ample light on the doings of Christianity in India and their ultimate object too.

16. Mostly from Middle to Matriculation but it is necessary for them to be proficient in Bible. They are usually paid more than they are worth. They get increments for doing better work in conversion.

17. The local Theological College trains pracharaks. Those students who get proficiency in Bible and show keenness in Mission work and are thought fit for becoming messengers of Christ are sent to bigger schools of Theology in America and England.

18. Usually one pracharak works in four to five villages. His work is supervised by the nearest church. His test of success is the number of conversions made by him.

19. The books and literature used in propagating Christianity elucidate the principles and maxims of Christianity, Christian saints, and the miracles of Christ and their saints. Their literature predicts eternal damnation for other than Christians. Some copies of the literature distributed free are attached herewith. They are published in lacs in all the languages. Some of this literature rebukes, reviles and debases the followers of other religions.

Mahatmaji has referred to the books of Mudroch sold by the Christian depots. Bishop Heber's following lines had been pinching him the most, "Where every prospect pleases, *only man is vile*". Similarly, the book issued by the Yehova Witnesses from Brooklyn, U. S. A., "What Religion has done for Mankind" reviles Brahma, Vishnu, Shiv, Krishna, Buddha, Confucius and all other books very shamelessly. Chapters 14, 15 and 16 of this may kindly be read.

20. In addition to magic lanterns, films, loud-speakers, lessons by correspondence and teachings through Ceylon, London and U. S. A., radios are also used. Under the scheme of the United States' Education Foundation in India created by the American war material disposal money, the Theological Colleges in India hold camps wherein they invite Indian teachers and professors. During the period of these camps, attempts are made to impress upon the minds of the Indians the high ideals of Christianity. Similarly, another institution known as the Moral Rearmament was started in 1954 in India for propagation of Christianity.

21. One Lemurs of the Roman Catholic Mission at Sijhora, district Mandla, got one Keshav Kumar from Bua Bichhiya admitted to the Robertson Industrial School at Jabalpur. The student was Panka by caste. Keshav Kumar did not get himself converted to Christianity as desired by Lemurs. So Lemurs stopped his aid to the student. Keshav Kumar had to leave his studies and seek his job in the Military where he is now serving. It is reported that at present he is in Bangalore.

22. Every Christian church holds a yearly programme in the shape of a fair. Herein Christians and non-Christians both are invited. Children participate in various games and successful candidates are given prizes.

Every girls' school holds yearly fairs as "Meena Bazars" where girl students sell their goods. The general public is admitted to these fairs on tickets. These fairs encourage indisciplined behaviour on the part of the youth. The authorities are not concerned with that. They want money. All income goes to the institutions and the churches. One such fair in the G. C. Factory Estate Mission School was very much resented by the labourers of the G. C. F. and the general public, but the Government has not even so far taken proper action in the matter. The articles prepared by the girls during their studentship with their parents' money are sold in these bazars and the money taken by the Missionaries.

23. In this respect, kindly read the article contributed by Mrs. Manorama R. Modak published in *Amrit Bazar Patrika*, dated the 12th September 1954 (Sunday Edition). Missionaries hope for the return of the British Government or are contriving with American and other vested interests. Foreign Missions are controlled by foreign Governments, but not by the Central or Provincial Indian Governments.

24. Yes. The Arya Samaj accepts into the Hindu-fold non-Hindus who apply for conversion to Hinduism, making the fact duly public by lodging reports with the police station and affidavit from the convert. Necessarily, this work is very limited. No enticements are used for this purpose. There are many converted Christians or orphans and widows who in their tribulations fell into the hands of the Christians but now repent and ask for reconversion to Hinduism. They are gladly accepted. According to the rules laid down by Mahatma Gandhi, these are not at all cases of conversions and the fact of their being taken back to the Hindu-fold is not reconversion because they were never converted at all.

SOCIAL RELATIONS

25. There is a hue and cry throughout the country against the Christian Missionaries on account of their harmful and anti-national activities. Before 1947, their own cousin brothers were ruling the country and they had their own way. Now, the preaching of Christianity has taken an international shape. It has become a huge political conspiracy. Now, there is danger to the peace of the country from this propaganda for Christianity, which is intended to serve as a political weapon in due time.

26. Non-Christians have not so far boycotted Christians. However, new Christian converts are kept within the precincts of the Missions' compounds and their activities are very strictly guarded by the Mission authorities. The intention is to segregate them from their previous brethren and create a distinct Christian community.

29. Foreign Christian Missions have been responsible for the creation of the Karen State on Burma-China border, with the help of the American and Chang Kai Shek's money. So they are trying to create an independent Naga land on Assam-China border and create a separate province as Jharkhand in India itself. The drama played in the Johnson's Girls' High School on the 13th of August 1954 with reference to the Independence Day was also neither religious nor social but had a political aim. The Principal of the said school, while replying to the charges on the 15th of November 1954 before your Committee, had no explanation for this curious drama played in her school.

30. In our district, Christians have never complained against non-Christian officials. Generally, the Government officials have been quite favourable towards Christians, while on the other hand the Christian officials of the Education Department of the Madhya Pradesh Government, namely, Shri Franklin, Director of Public Instruction, and Shri G. V. Bernard, District Superintendent of Education, have been always favourable to the Christian schools. In the enquiry against the Christian Mission School held on the 27th October 1954, they favoured the school authorities. It was only on the strong intervention of the City's Action Committee that these officials listened to the grievances of the dismissed master, Shri Ambika Prasad and expelled students. Shri D'Souza, late Principal of the Prantiya Shikshan Mahavidyalaya, used to give undue facilities to the Christian students in the Robertson Industrial School. He also got suspended one Shri Bodhley, headmaster of the said school, who incurred his displeasure. The case against Shri Bodhley is still proceeding. In the proceedings under penal law between Naravan, Jibai and Rolinson in the District Courts, Shri Y. G. Mudliar, City Magistrate was suspected to help the accused who is a Christian. The case had to be transferred from his court to the Court of the Additional Deputy Commissioner where the prosecution got the orders of Shri Mudliar set aside.

32. In many cases, not.

33. There is no moral improvement in the converts to Christianity. Generally, it is noticed that in matters of diet and social behaviour regarding funds, they become loose. Children delinquency is the most amongst the Christians.

34. Yes. In Shahpur, they demolished one temple. In the Surguja State the "choties" of many Hindus were cut by the Missionaries. Mahatma Gandhi in his book at pages 164 and 165 has referred to the demolition of a Hindu temple by a Missionary. In this respect kindly read the ordinances

issued by the Portuguese Government as mentioned by Kaviraj Harnamidas, B.A., in his Presidential Address to the Anti-Foreign Missionary Conference, Delhi, held on 29th August 1954 at Dewan Hall, Delhi.

35. The result was tension throughout India, by any such act committed by them in any part of the country.

36. The mentality of the Christian Missions has been anti-national towards reconstruction efforts. They have not welcomed nor co-operated with the work of organisations like the Harijan Sewa Sangh and the Kasturba Memorial Trust. Gandhiji has referred to their opposition in the above book. The foreign Christian papers are very loudly charging the Indian Government for having started works for the benefit of the scheduled and tribal castes or having helped reclamation of the tribal people.

37. Not to our knowledge. During the days of national calamities the Christian Missions are not known to have contributed or encouraged their converts to contribute to National Welfare Schemes or funds for relief. They have tried throughout their history in India to take undue advantage of the distressed's condition. They have only helped those who would get converted to Christianity. They tried to use their money to help the Sindhi displaced person in 1947 with this very view, but they were not successful. Mahatma Gandhi has also referred to this fact in his abovesaid book. Kindly read the same also in the memorandum submitted by L. Devichand, President, Dayanand Salvation Mission to the Central Government (copy attached).

39. Everybody knows about Father Elwyn marrying with Gond girls. They mix with their would-be converts and learn their dialects and customs.

40. Yes. The Christians generally live as a distinct communal group, hostile to Indian traditions and culture with affinity towards foreign culture. The peculiar uniformis of the Christian schools is ample evidence of this. Even small children are expected to attend the school with the neck-tie which represents their sacred emblem, the Cross. They have praise only for the Christian saints and Christians are not expected generally to have any respects for Indian saints. Now the Christians are trying to have their distinct colony in the Madan Mahal area. In their dress, habits and fashion, the Christians try to imitate the West where others are saying it good-bye.

41. The converts to Christianity forget all Indian customs, social as well as religious. They become anti to them. They give up the worship of gram devtas and ancient marriage rites. Among the new Roman Catholics some at least follow Indian customs. But as regards Protestant converts, the ladies have to give up their Indian ornaments, their coloured saris, the tikka on the forehead and sindoor on their 'maang'. They prohibit wearing of any ear-rings or any nose ornament. Every attempt is made that the new Christians should take to the Western methods of dress and diet and social behaviour.

42. All the activities of the Christian Missionaries are detrimental to the interests of the Nation. The sole purpose of the Christian Missionaries is to establish a Christian state in India as they were able to establish such states in other parts of the world. Lincoln Watts in his book "What the Figures Tell", also declares this at the end of his book. The school of Voice of Prophecy Poona in their Lesson No. 32 give a full detail of their

activities and purpose thereof. One copy of the same was separately forwarded to you under our letter, dated the 7th January, received by you on the 11th January 1955 for your necessary action.

MISSIONS

43 Kindly refer to answer No. 6.

44 In 1947 many Missionaries were prepared to leave the country and there were some instances of disposal of their property also. In 1948, however, the state was declared secular and the Missionaries began to pour in, in ever-increasing numbers in Jabalpur, the Pentecostal Church and Jehovah Witnesses came after 1947. There has been very marked increase in the American Missionaries of the Methodist Church in South-East Asia. Before 1947, their work was located at Jabalpur and Katni only but now they have opened their centres at Bakharu, Burji, Katangi, Khamaria, Panagar, Patan, Shahpura, Garha and Gorakhpur.

48. From the Leonard Theological College and the Women's Training Institute students are sent for missionary training, mostly to America now. The Missions bear the entire expenditure. Miss Anu N. Gadre of Johnson Girls' High School has left for America for training. One P. R. Yohan of the C. I. B. C., Ghampur, has received 7 years' foreign training.

49. No.

50. The Roman Catholic Churches in India are controlled by the Papal Internuncio at New Delhi who directs and formulates the entire activity of the Roman Catholic Church, and the National Christian Council at Nagpur, controls, directs and formulates the activities of the Reformed Churches. In effect the Catholics are kept under the ways of the Holy See, while the Protestants are under International Missionary Council, which has its offices in London (Edinburgh House, 2. Eaton Gate, London S.W. 1 and in New York (156 Avenue, New York City). The objects of the Council are—

- (1) To help to co-ordinate the activities of the Provincial Councils and to assist them to co-operate with each other where such co-operation is desirable.
- (2) To stimulate thinking and investigation on Missionary questions, to enlist in the solution of those questions the best knowledge and experience to be found in India and other countries, and to make results available for all Churches and Missions in India.
- (3) Through common consultation, to help to form Christian public opinion and bring it to bear on the moral and social problems of the day.
- (4) To be in communication with the International Missionary Council regarding such matter as call for consideration or action from the point of view of the Indian Mission field as a whole.
- (5) To make provision for the convening of a National Christian Conference when such is in the opinion of the Council desirable.

This Council controls the Churches through the provincial and district organisations. Every Mission has its chief secretary in the country to which the Mission belongs and there is a field secretary in India.

51. The foreign Missions are helped by the sending countries and their churches. The followers of every church have to pay to the church one-tenth of their income and the faithful are expected to donate their all in all even. The Roman Catholics earn a lot by Orphanages' Lotteries and by staging dramas.

53. It is not possible to give exact figures. The local Methodist Church, and Women's Training School have received a huge amount from the Church Women's Service Association, America. Similarly, the Leonard Theological College have received a heavy amount for their building. The American Government has established a United States Education Foundation in India for furthering Missionary purposes through the Theological Colleges.

54. The abovesaid foundation and the Moral Rearmament Institutions created by America are not outwardly for religious purposes. They want to preach the Gospel through social contacts. Recently a very large amount of powder milk was received by the Christian Missionaries. This milk is distributed by a Missionary Society in Gorakhpur to non-Christian children also and, Christian prayer said on such meetings. It is distributed free to students in Christian schools up to primary classes.

55. The literature, pamphlets and tracts used for religious propaganda aim at showing the holiness of Bible, the Gospels, Christ and Holy Ghost. They all sing the songs of the Divinity of these. Quotations from the Gospels are cited in support of Missionary preachings. Some sample copies are attached.

56. Regular reports of the achievements of the Mission are published in the form of Directories for the guidance of Missionaries. They can be had from the National Christian Council, Nagpur, and Internuncio, Delhi. Kindly call for them.

57. The activities of the Missions are of the following kinds, as (a) Religious propaganda, (b) Running of institutions like schools and hospitals, (c) the Methodist Church Mission have taken to agriculture also near Barela, (d) Establishment of churches and training of Pracharaks. The Christian Missions are helping the Christians to establish their own colony in Madan Mahal area. Easy building loans are also given. For the results achieved, please refer to their Directors.

58. No.

59. The centres of the Missions are at Jabalpur and the Cantonment area. They concentrate their work in the interior of this and other districts.

In the Protestant Churches Directory for 1951, at page 120 in the Preliminary Note for Madhya Pradesh, the following statement occurs:—

"The total number of tribesmen in the State is 3,708,892 among whom the Census reports 148 Christians, which is obviously a misstatement. The depressed classes number 3,265,453 who, with tribes people, make it all about 7,000,000 constituting a great field for Evangelism."

That is their main field of work in the city and the cantonment area. They work in the suburbs. The Missions in the districts are functioning since the days of the British. The M. C. S. A. branches at Balkharua, Burji, Garha Gorakhpur, Patan, Khamaria, Katangi, Pamgar, Patan and Shahpur were opened after 1947. The United Christian Missionary Society has its head office at Jabalpur. It has a Mission Press also. Its aim is to establish Christian Churches. Their preachers work in the interior. They have their

branches in Orissa, Jhansi, Pendra Road, Bilaspur, Kotah, Mungali, Fosterpur and Sambalpur. Their annual budget is from eight to ten lakhs. The C. I. B. C. Mission has its branch at Katni also. It is possible to go to these places throughout the year.

61. It appears that the Government has not so far taken any executive action to interfere with the activities of the Missionaries.

62. The meetings of the Missionary workers are held at periodical intervals, but the proceedings of such meetings are not made known to the general public.

63. Yes. Every Mission has its particular area of work. Usually they do not interfere in other's fields.

64. After 1947, the Missionary activities have increased very much. The activities of the Leonard Theological College have increased manifold. The Methodist Women's Training Institute has also increased its activities. The Methodist Mission has extended its activities to Gorakhpur, Gaiha, Khamaria, Katangi, Panagar, Belkhera, Patan, Shahpur and Burji.

65. We have come across cases of mass conversions in newspapers. Thakkar Bappa has been quoted in Mahatma Gandhi's writings in the above-said book, narrating the peculiar tactics used for mass conversions.

66. The interest shown by the Missionaries in the States Reorganisation Commission's work has been anti-national. They have demanded Naga land and Jharkhand.

67. From 1947 Christian Missions have supported the Congress whose declared aim is secularism.

HOSPITALS

69. There is one M. T. S. C. Christian Dispensary at Sihora.

70. Christians are given more facilities than non-Christians.

71. Yes. All the benevolent activities of the Christian Missions aim at conversion, which is the most coveted aim of the Missionaries. The activities of the Churches are mentioned in the book "Christian Missions" referred to above and the Maker of the nation did not like the Christian preachings through the hospitals. The patients have to join the Christian prayers; those who do not join not attended to. The doses of the medicines are given with the doses of Christianity. All church hospitals are members of the Christian Medical Association of India, Pakistan, Burma and Ceylon, the aims of which are the preventions and relief of human sufferings and the pursuit of measures for the promotion of health in the spirit of Christ in the extending of the Kingdom of God.

72. Yes. Usually the Doctors and the Nurses are themselves Christian "Pracharks". From page 281 of the above Directory it is clear that the main hospital staff is missionary.

73. Yes. It is heard that the Christians distribute their books free in the hospitals. It is not allowed to read books other than Christian.

74. The Dispensary at Sihora is under Rev. John Verghese. He is there before 1947. Usually the Mission people are the managers. It is heard so.

77. The missionaries usually keep the Herbs-Minera. Medicines of Dr. De Chane of Hyderabad and Homeopathic Medicines Father Muller's Poor Dispensary, P. O. Kankanadi, S. India. No licence is required for these.

The Missionaries get them at reduced rates. Both these laboratories encourage Missionary Work. Usually the "Pracharks" themselves distribute the medicines. These medicines can be given by lay people even, because they are not harmful.

SCHOOLS

78. Kindly refer to answer No. 6.

79. As stated before, the Christian Officials of the Education Department have been always favourable to the Christian Institutions. They do not apply the secular principles of the Education code to the Christian schools. Even in matters of grants-in-aid these officials have been favourable to the Mission Schools. The local Hitkarini High School with 2,000 students gets only Rs. 18,000 whereas the local Mission High School with 570 students only get, Rs. 9,000.

80. The total strength of the Christian schools is not known to us. It is roughly estimated at 5,000. In the Leonard Theological College exclusively all students are Christians. In the Women's Training Institute, out of 58 students only 2 are non-Christians who have adopted all Christian habits. In the other Christian Institutions only 15 to 20 per cent are Christian and the rest are non-Christian. This large number of Christian Educational Institutions in the district of Jabalpur is due to the undue encouragement given by the previous British Rulers who were themselves neglectful of this relatively backward area. Even now the Government and the non-Christian Institutions are insufficient and ill-equipped to educate the boys and girls of the district.

81. Only those Non-Christian students are admitted to these Institutions whose parents much against their wish give a written undertaking that they have no objection to Christian teachings to the students. History bears witness that education in Christian lands had been in the hands of the Church. The foremost duty of the Church is evangelisation. So, the ultimate aim of the Christian schools is through education. Mahatma Gandhi has said that effects of the Bible on the tender hearts has nefarious consequences. The seed sown by the Education Missionary ripens in the form of conversion of the student at the hands of the Church Missionary. This is their history. Any student who is made a convert, is at once taken away from his locality. Most of the Christian students in our local Christian schools are sent from outside by Missions.

82. It is heard that while recording the names of the students in school registers the Christian school teachers in the rural areas change the name of poor children into Christian names.

83. Usually the Christian school charge higher fees. Even students of Primary Classes whose education is free are charged heavy fees. Apart from Government scholarships special facilities are given to Christian students and to those who accept to be converted to Christianity. Out of 570 students in the local Christian Mission School, 100 Christian students get free tuition, books, diet, milk and clothes and accommodation in hostel. These facilities are not available to any non-Christian student.

84. Yes. In this connection kindly refer to Lesson No. 32 of the Voice of Prophecy Poona. That gives the method of religious instruction in the schools. Christian morals are stated to be necessary with education. Bible teachings are compulsory in Primary and Middle schools. The usual prayers

are all Christian. In the local Christian Mission School the middle class students are given compulsory Bible teaching for one hour on Sundays, Wednesdays and Fridays. The students are made to learn by rote the parable, of the Gospel. They are asked to purchase Christian books. Bible is distributed free to the poor. At the end of the daily morning Christian prayers all shout "Amen". The female teachers in the primary schools play a leading part in impressing upon the young minds the beauties of Christian Trio.

85. No. It is beyond expectation.

86. In the Christian Institutions Christian precepts are treated as moral instruction.

87. Yes. There are non-Christian members on the staff of the schools, but very few. Those who try to show themselves to be strict in their religion are not looked with favour by the authorities. From 1947 to 1954 many non-Christian teachers were engaged by the local Christian Mission School, but none was confirmed, whereas all Christians were given due promotion. Master Ambika Prasad Shroff of that school had to suffer great hardships on account of his not tolerating the growing enemosity shown by the Christian authorities against Hindus. Those Hindu students who took part in the school strike on the 26th September 1954 were got challaned by the school authorities under section 107, Criminal Procedure Code. This is the usual treatment in all the Christian school. The school boys and the Hindu members of the staff will tell you their sorry state if you call them individually and get their feelings in confidence.

88. The schools enjoy all national holidays. They enjoy all Christian holidays also, but not so the other Hindu holidays. The Methodist Institutions like the Johnson's Girls' School and the Women's Training Institute have Saturdays also as holidays because like the Seventh Day adventist Mission, they also want that according to the Bible Yehova God made this world from Sunday to Friday and took rest on Saturday. It was on account of this reason that the local Johnson's Girls' High School celebrated the Independence Day on the 13th August instead of 14th and 15th August 1954, which happened to be Saturday and Sunday, both Christian holidays. This shows that they can sacrifice the importance of the National Calendar while in conflict with their Missions principles.

89. We have referred to the peculiar sort of Political drama played by the local Johnson's Girls' High School on the 13th August 1954 in which the National Flag was shown down. In the Deepavali holidays in 1953 the St. Alloysis College also played one drama entitled "Monkey's Paw" by Christian students. Hindus were represented as a class of superstitious people. This was very much resented by the non-Christian students of the College.

90. Every occasion is taken by the local Christian schools to bring into contempt non-Christian religions and deities. On the 21st of December 1953, 2 dramas were played by the students of the local Christian Mission School intended to degrade the worship of Kali and Brahma, Vishnu and Shiv. In fact these were two rehearsals which created great agitation among the Hindu staff and the students and the authorities had to give up the idea of staging the dramas. In the one certain Hindu worshippers of Kali were shown in tattered robes and drunken state. One Isai Parcharak was represented to approach them asking them to give up the useless worship of Kali and seek shelter under Christ wherein they would get salvation, comfort and wealth.

The Christian Parcharak succeeded in converting one who came back to the stage in Christian dress and asked others to follow his example. In the other drama three Indian Sadhus were shown as Brahma, Vishnu and Mahesh roaming about in a disturbed state of mind and a Christian Missionary is represented to approach them and tell them that they would not get any consolation except by the acceptance of Christ. In the end these three are shown as going over to Jesus.

91. Some of the High Schools and Colleges of the Mission have hostel, or boarding house, attached. Only Christians or the students sent by the Missions from other parts of the country are readily admitted but not so the others. Fees are charged but for most of them the sending Missionaries pay. On the 15th of November 1954, Mr. Singh, the headmaster of the local Mission School made this very statement.

92. Yes. Attendance at religious exercises are compulsory for the inmates of these Boarding Houses. Prospectus of the Mission schools are clear in this respect. As the activities of the Missionaries in the hostels are mostly secret and the students are also from outside it has been difficult to find any local instances. Any local student who is to be converted is at once transported. History tells that this has been the aim of Christian Hostels. If the Committee goes into the history of the Christian boarders of the local Christian Brotherhood Hostel, they will get the local facts. The person incharge of the Johnson's Girls' High School Miss Z. Soule is the Youth Organizer of the Women society of Christian Service of the Methodist Church in Southern India. Naturally her sole aim through college, school and hostels can only be extension of Christianity within sphere of her influence. In Christ Church School attendance of even non-Christian boarders in Church on Sundays is compulsory and it is very strictly observed

REMEDIES

93. As is clear from History and from Lesson No. 32 of the Voice of Prophecy Poona all Foreign Missions have one aim. Their organisation is one. They have to evangelise, the country and exterminate all the rest, with a view to make India Christs' land. This is what Lincoln Watts tells in his book "What Figures Tell". He has been a most leading Missionary being Indian Secretary of the World Dominion Movement. He is authority on Christian intentions in India. The Christian establishments in India were intended to be political and economic strongholds in India. The following remedies should be undertaken immediately :—

(1) As reported by Lala Lajpat Rai from his exile in America in 1905 the intention of the American Government sending their Missionaries to India was on the principle "Save the world to save America". American Missionaries are not religious Missionaries but political and economic. In this respect kindly read the Presidential address of Kaviraj Harmandas B.A. to the Anti-Foriegn Missionary Conference held on 29th of August 1954, as also the Memorandum submitted by L. Devi Chand M.A., President of the Dayanand Salvation Mission to the Central Government, (copies of both are attached).

(2) Foreign Christian Officials should not be given any responsible posts for it is heard that they are passing on secrets to foreign Governments. The services of the present encumbants should be dispensed with, so long as this is not done intelligence department and the head of the departments should keep watch on their activities.

(3) The Christian Evangelists should be put under strict control. They should be licenced and maintain proper registers of conversion and they should send regular statements to the Government.

(4) The Government should define its secularism and make strict rules for compliance with its regulations.

(5) The property of the Christian Missions should be brought under the Indian Trust Act at once.

(6) The immoveable property given without any consideration by the previous Central Government should be taken back, and the institutions run on those properties should either be nationalised or made over to other Indian institutions.

(7) The Bible schools like the Voice of Prophecy, Poona, and Jeewan Prakash, Jhansi, should be closed immediately. They are teaching adulterated moral values to the students. The students of these schools are expected to become messengers of Christ. The Seventh Day Adventist Mission sends its representatives to the successful students for further negotiations to help the students further in his study of the Bible. The student is duped to believe that the congregations pray for his soul. Please read Question Paper No. 32 of the said school, a copy of which is attached. This is the most harmful activity of the mission amongst the students of the Nation. Their publications and literature should be put under censor.

(8) The publications of the Mission Presses and other books sold at Christian Depot, should also be treated likewise. The teachings in the Theological College and their management should be strictly watched. Nobody should be allowed to go out to receive training as a Missionary, as he turns Anti-National.

(9) The Churches and the Statues of Christ and Mary should be removed from Educational Institutions. In these institutions only National songs should be sung and not Christian ones.

(10) Those officials of the Educational Departments or in other departments who are alleged to have been favourable to the Christians or Christian Institutions should at once be removed. The Government should open its own National Schools. Proper arrangement for Government educational institutions should be made in Cantonment area.

(11) Cambridge School Course should be at once closed. Because scriptures are the most important part of the course.

(12) The National calendar should be 'Bikrami' or the Arya Srisht Samvat.

(13) The weekly holiday of Sunday should be changed into any other suitable day.

(14) The emblem of the Cross in the Red Cross Institution should be changed into Swastik.

(15) Necktie should be removed from the uniforms.

(16) It should be made punishable for the Christian Missionaries to advance loans to the people. All such existing loans should be cancelled.

(17) Ashrams should be opened for Orphans and widows.

(18) The Christian Officials of the Army should be put under the watch of the intelligence department.

(19) The head of the C. I. D. should not be a Christian.

(20) No Christian should be put at the head of any institution for the welfare of the Scheduled and Tribal Castes.

(21) The Anglo-Indian lady typists in the Army should be put under the Intelligence Department.

(22) The Goanese Christians should be at once dismissed from Government services.

(23) The Government should keep due control on money received by Foreign Missions from abroad.

(24) No convert to Christianity should be allowed to represent the Scheduled and Tribal Castes. In any future Census converts to Christianity should be treated as Christians and no benefits should be given to Christian converts admissible for Scheduled Castes and Tribes under the Constitution.

93. Remedy (No. 25) Strict scrutiny be made of the literature published by the Christian Society for the study of Hinduism carried on under the patronage of the Metropolitan of India, Calcutta.

(26) The Associations like the (Christian) Evangelical Fellowship of India aiming at "the building of the body of Christ in India unto to the evangelizing of this land" be closed immediately.

(27) The institution named "Indian Forces Scripture Readers' Fellowship" intended to take the Gospel to all men engaged in the Defence Services of our country should be immediately closed. Its organising Secretary and Treasurer is Mr. Joseph P. Thomas, B.A., L.T., 46 Maigandadeva Mudaliar Road, Bangalore-5.

(28) The Christian Medical Association in India, Pakistan, Burma and Ceylon with its Secretary-Treasurer E. W. Wilder, M.D., Nelson Square, Nagpur, controls the Medical Missionaries of these countries with the object of prevention and relief of human suffering and the pursuit of measures for the promotion of health in the spirit of Christ in the extending of the "Kingdom of God". The Christian Hospital should at once be nationalised.

(29) The school for the study of Hinduism conducted by the M.R.C.C., A.C.C., T.H., S.C.C., Board for Examination with Miss D. A. Wells as convener and a similar school for the study of Islam conducted by the same Board should be immediately closed. This is at Chittoor, Rajasthan.

(30) Christian unions like the "One by one Band" who are united for making common effort to bring souls to Christ should be disbanded. It's head office is at 50 Tannah Street, Vepery Post Office, Madras 7.

(The above activities of the Christian Mission have been called from their 1951 Directory issue by the N.C.C. Nagpur.)

From facts stated above it is evident that foreign Christian Missionaries work to subserve their moneyed masters for political ends. They are false torch-bearers of Light. Government should ask them to quit India at the earliest.

94. Change of religion necessarily implies the change of culture. That is the intention. Now conversion is not religious; it is political. For a Christian convert India is not 'Matri Bhoomi' and 'Pooniya Bhoomi'; it may be his father land only.

95. Secular does not mean anti-religious. It is the duty of every civilised Government to propagate true basic moral principles. These are the 'Shilaas' for life making as also for Rashtra making. The Government should take up the principles of the ancient sages like Shri Krishna, Vyas and the Buddha and the present leaders Shri Dayanand Swarwati, Swami Shraddhanand, Tagore, Malviyaji, Arvind, Lokmanya Tilak, Vivekananda, Gandhiji and Sarvpalli Radhakrishnan, i.e., the Government should inculcate the principles of "Ahimsa", "Satya", "Astaea", "Brahmacharya" "Aprigraha".

96. Yes. But the patients should take to prayers, etc., according to their own religions. All Sectarian preachings particular to the Mission Hospitals should be stopped.

97. Yes. When any part of the subjects of the State takes an ill advantage of the rights conferred by the Constitution, the Government has every right to interfere. As the Christians are taking advantage of the freedom of religion under the Constitution for the purposes of evangelisation and are employing all objectionable methods the Government should put them under due control. Their religion is defined as saving the orphans and widows in their tribulations. Their books as "What Religion has done for Mankind" and Mudrock's books referred to by Mahatma Gandhi try to debase Hindus and their "Devtas", Brahma, Vishnu, Mahesh and their ancestors, Rama, Krishna and the Buddha, their sacred books the Vedas, the Geeta, and the Ramayana are tried to be shown in the worst light possible. The American Missionaries publication "What Religion has done for Mankind" is the most rotten book. It depicts all others as seed of the demon. It represents Budhism as seed of Demonism. Such literature should be censored on their publication or their arrival in India. As far as possible the printers and publishers should be punished. Mahtma Gandhi was greatly pinched by Bishop Heber's following line, "Where every prospect pleases only man is vile". If other religious followers also show the same zeal and enthusiasm there would certainly be unpleasant consequences.

98. Yes. As Mahtma Gandhi has said, the followers of different religions can co-exist peacefully and co-operate in realising a just order of society only if all work for the widest toleration to combine and side with the forces of light against the forces of darkness or as Deenabandhu Andrews said with those who love God, truth and Divine light against those who blankly leave out God and become materialist. Every act of the religious followers should be truly religious with the motive of true sacrifice. Nobody should think of adding to his numbers by conversion. Every Hindu, Muslim, and Christian should show the teachings of his religion by example of his life, not by verbal precepts. All should accept the maxim of "Satyam Bada", . . . "Dharmam Char", "Agne Nayasupatha", so that Vasudhaev Kutumbhkam should be in real practice, and all should unite in the betterment of their Matri Bhoomi, Pitri Bhoomi and Puniya Bhoomi. The following principles should be the guiding star for all:—

(1) We should be ever ready to accept the truth and renounce untruth.

(2) All actions should be done according to righteousness, i.e., after considering what is truth and what is untruth.

(3) The Chief Mission of this nation is to do good to the world, i.e., to contribute to the political, spiritual and social advancement.

(4) We should treat all with love, righteousness and according to deserts.

(5) We should remove ignorance and promote learning.

(6) Nobody should be contended with his well being. In the well being of all should we consider our own well-being.

(7) Law pertaining to social and universal good should be binding upon all persons. Every individual is free in matters of his own personal good.

For the Vedic Samkriti Raksha Samiti,

The 28th Jan. 1955. SOHANLAL AGGARWAL, B.A. (Hons.), LL.B.,

Secretary.

Replies submitted by Shri T. Y. Dehankar, President, Bar Association, and six others of Bilaspur

1. According to the Census Report the population was as below:—

1931—5,216, 1941—5,552 and 1951—9,006.

These figures are from census report but they are also not correct. The increase in the christian population is more than indicated in these census.

2. The reason of rise in Christian population is mainly due to conversion and the fall in the population of scheduled tribe and caste is due to this alone. Scheduled tribe and caste being poor are prone to be easy victims of christian missionaries.

3. Maximum 10%.

4. It is very difficult to give yearly statistics in this regard. But on the whole it may be safely said that since 47, the rate of conversion has fastly accelerated. The census report in this regard is not reliable, the actual figures of conversion are far greater than actually under report to the Government. Nearly 90 per cent of the converts are from scheduled castes (satnamis and Kanojiyas mainly). Ten per cent are from scheduled tribes and castes from among Hindus.

5. The manner of conversion so far known is—

(1) Various temptation and allurements thrown to the poor and needy according to the particular cases.

(2) Threatening.

(3) Condemning other religions in and out and season.

(4) Sequeezing their victims in tight corners compelling them indirectly to embrace Christianity.

They are converted in both ways—individually and in groups as well according to the place and locality. Backward people often get converted in group. They catch an influential man of the caste and try to convert, him and with him his followers get converted.

Yes, the head of the family is their first target, other members of the family follow suit as they are too concious of their own rights due to the wrong notion propagated by missionaries that when the head of the family is converted automatically all of them naturally have converted.

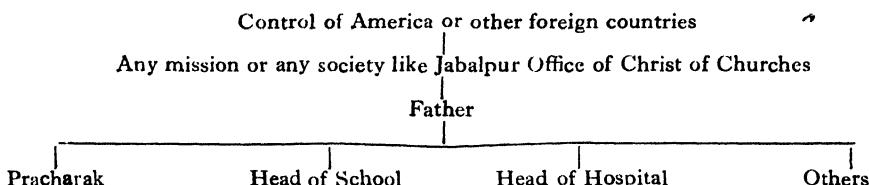
6. The following organisations are engaged in conversion—

(1) Catholic, (2) Shephers Mission, (3) Church of Christ Mission, (4) Evangelical Mission, (5) Foreign Christian Mission, (6) Protest Church, (7) Seventh Day Adventist Mission, (8) Lutheran Mission at Champa.

Yes, their agents do contact their victims individually

7. The working of the organisation is as follows:—

They carry on their conversion activity with the help of Pracharaks who are under revered father of a church. They go to melas, bazars, and villages, hospitals, court and other such places and by knowing about their likely victims, they throw the allurement or temptations suiting individual victims of theirs and they after seeing their victim completely in their net, use various methods as will be described in answer to paragraph 8 in converting. Their constitution varies but generally it is as follows :—



The pracharaks are from amongst the old converts who have been given systematic training in this regard and like jail warders, they are promoted as Pracharaks.

The emoluments are far too fat as compared to the work done by them. They get about Rs. 40 to 300 as pay or honorarium besides all other facilities, like houses, cars, etc. Yes, they are awarded high rewards and this depends upon their achievement in effecting the number of conversion, e.g., Shri Makbul Masih, Scott, Sukhnandan, Solomon, Lawrence, etc., are our illustration in this regard who have been of Takhatpur, sent to even America for their high Achievements in conversion.

8. The methods of conversion as suggested in the question itself are employed. They vary according to individual cases:—

(a) At first loans are advanced and interest is charged. Later they are asked to embrace Christianity on the condition to forego the loan on the condition that the borrower attends the Church, salutes the Christ and praises Ishoo, learn the manner they are asked that in case they embrace Christianity the loan will be remitted. If not they are dunned to pay the loan and are harrassed by them in all possible ways.

(b) Yes, this means is also adopted in case of those whom they see that they cannot bear the charges thereof. After they are admitted, slowly and gradually, they are asked to take medicine after repeating the name of christ. The patients are given free books on Christianity and bible. They are asked to attend prayers and then asked to embrace Christianity. Poor and innocent scheduled castes and aborigines are easy prey in this regard. In case such patients are reluctant to act according to their wishes, treatment and medicine are stopped on some pretext or the other. The medium of hospital is the most powerful means of conversion in this district. Leprosy Asylum of Baitalpur, Champa, T. B. hospital of Pendra Road, Eye and general hospital of Mungeli have been the foremost centres of prostylisation in this district. Poor and even middle class have fallen as victim. T. B. sanatorium at Pendra has given bitter experience to many a well to do patients. Free and special beds are provided for Christian Patients. Once a victim shows signs of coming into their thumb, all best treatment, are accorded to him. Free food is also supplied to him. Non-christian religious books are forbidden to be read in Hospitals.

(c) After hospital, this is the second most powerful means of proselytisation. Poor students are allured to be given freeship and scholarship if they attend prayer and gradually they are asked to embrace Christianity. In many christian schools, Bible is compulsory even for non-christians. If such boys do not show signs of falling prey to them, financial aid is stopped. Mostly free education is provided to converts.

(d) Yes, they study the situation for sometime and slowly take one side. Seeing that one of the sides has been won over, they help him financially in litigation.

(e) Yes, this is an oft repeated means to persons who are poor but have been a bit educated. They in season and out of season impress upon them how they in their ancestral religion are outcastes, untouchables and given a low status with promise to accord a better status in Christianity. They will sit close to him and give lift to them in costly motor cars.

(f) Yes, Christian Hospital, schools, churches, are institutions where employment is offered. Absence of non-christian staff in such institution is remarkable.

(g) Yes, good looking young girls of marriageable age are generally allowed to mix with the young non-christian boys and then if the boy falls prey to the girls outer appearance, she induces him to get converted and in case the boy shows willingness, he is converted and marked to the girl. In case of reluctance, he is threatened criminal prosecution.

(h) Yes, Missionaries always extol christianity. They preach foreign culture by themselves moulding their life in western ways and condemn Indian culture and ways of life.

(i) Yes, Jesus Christ is said to be the only God who delivers eternal peace until they decry non-christian deities. Hindu Gods are badly censored. Worship of deities in Hindu ways is decried. Various books distributed by preachers are full of such ideas—Satya Guru Ki Khoj, Guru Ghasi Das, etc.

(j) Yes, they preach that it is only Christ and Christianity alone that is eternal salvation while others are sons of Satan.

(k) Yes, after independence, they are taking sides with political parties in election. They hold the hopes to the intending converts to offer tickets of their platforms.

(l) Yes, in case they see that there are few non-christians in their midst, they approach these persons and slowly gradually induce them to embrace Christianity. In case they are reluctant they harass him by all possible means.

(m) Yes, all means fair or foul are adopted. This depends upon particular case.

Specific instances in this regard are there. It is deemed desirable that the identity of such victims is kept a secret. They will be produced as witnesses or their written complaints will be produced at the time the commission comes here for recording evidence. It is highly apprehended that disclosure of names will lead to the witnesses tampering and winning over these witnesses by all means. Already missionaries are very active in this regard.

9. Figures in this regard are very difficult to collect. But very few persons of such standard have been converted sincerely to our knowledge.

10. To our knowledge none.

11. Definitely so. Conversion to Christianity is amounting to change of loyalty against the Indian Nation. They look to America and United Kingdom as their fatherland (धर्मान्तर राहन्तर राष्ट्रान्तर होत आहे). Burgess Memorial School, Bilaspur, had refused to hoist National Flag. National songs are not sung in such schools. They did not participate in national festivals till recently. It is only after the appointment of Niyogi Commission that they are pretending to be Nationalist. Under the cave of decrying Commission they are extolling United States of America and United Kingdom. Shri Makbul Masih of Takhatpur, till lately a Congressmen, is a living example in this regard. Persons found to have created good work as regards conversion are sent to America and their outlook is changed and they are trained to look upon America as the deliverer of goods in the world.

12. Yes.

13. Yes. Christian preachers decry the non Christian Gods, Goddesses and deities in very filthy ways without having deeply studied such religions and even despite doing so. This has led to many a quarrel. In schools also, Christian boys and girls are often found decrying non-Christian Gods and Goddesses and deities and their religion and always extol Christian religion and Jesus Christ. This had led to quarrels between them.

14. Yes, both Indian and foreign Missionaries both use such language.

15. Generally, Pracharaks are local. They wield great influence in their locality because of financial strength behind their institution and hence they are regarded as influential and powerful in the villages where they work. Sometimes, outsiders also come for prachar. At first, they declare themselves of the same caste, as according to the majority of local population, and after studying that their influence is increasing they declare themselves as Christians. They mix with the people and slowly and gradually they decry their social backwardness as compared to caste Hindus they study each individual likely to fall prey, and allure him in the way described in various ways as stated in answer to question above.

16. No definite education standard of Pracharaks can be laid down. Formerly, generally educated persons used to be employed but now they employ all sort of man as according to circumstances and locality demand.

Their emoluments are far too fat as compared to their qualifications. They are highly rewarded in case their work is found satisfactory. Number of persons or families converted is generally the criterion for such award and man like Makbul Masih have been sent to America on this score alone.

17. The new recruits in this regard are asked to be in company with preachers, while staff in schools and hospitals are asked to observe their seniors, in this regard. Nuns get training in churches in this regard and after some years observation and accompaniment, they get trained. Yes. Some persons are also sent to foreign for training. An average good academic qualification coupled with his organising capacity, number of converts at his credit is the criterion for such selection.

18. Generally, a Pracharak's jurisdiction is four to five villages. His work is supervised by father of the church situate within a circle. The influence that a Pracharak establish, easy and economical conversion generally of the entire family is regarded as the chief criterion of success of a Pracharak's work.

19. Generally, cheap books in Hindi script in local language are freely distributed by Pracharaks in bazars, fairs, railway platforms, courts. Various such books have been distributed. They are generally sent from Gas Memorial, Raipur, Jabalpur Christian Press, Allahabad Press and others such big centres wherefrom an organised propaganda books are published and sent to local Mission authorities for free distribution. "Masihi Awaj" is an example in this regard. Names of such books will be found on back cover of "Masihi Awaj" of May 1954, published from Raipur. (Chandra Lila Sadhuni ad Vritant.)

Nowadays, since there has been an agitation against the activities of foreign missionaries, they have begun to disown the methods alleged to have been practised by them. "Prakash", published by Gas Memorial, Raipur, Madhya Pradesh, is doing such work.

20. Yes. All possible means are being resorted to. Nowadays, they are pretending to show that they are not opposed to Indian culture and use all local ways of bhajan, kirtan, etc. Even foreign missionaries with white skins have taken to sari, put on kumkum and wear bangles.

21. Yes. Please see Shri V. N. Bapat, Joint Secretary, Vanwasi Sewa Mandal, Chhindwara's complaint in "Hitawada" of 14th or 15th July 1954. One Nahusingh, son of Lashusingh, Gond, of Devri, post Keronja, tahsil Dindori, had come to Brooks Agricultural Indian-English Middle School, Jerhagaon, district Bilaspur, but he was refused admission since he refused to embrace Christianity. Shri Tarachand of Torwa, a T. B. patient at Pendra Sanatorium, was refused treatment as he resented their differential treatment to Christians and non-Christians. He was refused medical aid at a critical stage and has gone to Madras side. There are many other instances which will be produced at the time of evidence, like Kuswa Raut at Champa Mission Hospital, and several others.

22. Yes. Christian fairs are held in places like Baitalpur, Madkughat, Pendra. Last year, such fair took place at Betalpur. All preachers, big Christian authorities, fathers and influential Christian missionaries participate. They discuss ways and means to propagate Christianity in all possible ways and how best to increase the Christian population, review of their past work. Other converts all participate and they bring with them ignorant adolescent boys and girls and women to show them the grandeur of their fair with a view to impress upon them what advantages they can give by conversion to Christianity. This has great influence on such boys and girls and it becomes easy to convert them. Presents are distributed (sari, fine blouse cloth, hair pins, powder, snow, etc.).

23. They contact with the Government of the country according as the Mission is.

24. No.

25. Yes. Anti-national, anti-Indian cultural feelings are being found by such institutions. Just as there were Hindu-Muslim riots before 1947, it is apprehended that non-Christian-Christian riots may take place in villages where there is Christian majority.

26. Yes. In villages where there is Christian majority, the Christians do boycott the non-Christians and use all the methods to harass them. They deliberately go and fetch water closely with non-Christians in a well so as to touch them and thereby they harass them.

27. We have no knowledge in this regard.

28. Activities of Christians, in general, in such respect are guided by foreign missionaries. They act up to their instructions only. This is from the general observation from other parts of the country.

29. Yes, they are now participating in election matters so as to gain advantage for their organisations. They vote en-bloc for a candidate who suits their interest. In recent Mungeli Janapada Elections, they did form a block on this regard. They led support to demand, like Jharkhand and Isaisthan.

30. Christian Government servants take a particular view of such complaints made by Christians while non-Christian Government servants do not have such view irrespective of the complainant being Christian or non-Christian, e.g., many obstacles were brought in the way of recognition of Devkinandan Girls' High School, Bilaspur, by the then Christian officer of the Education Department of Madhya Pradesh Government (other instances will be produced at the time of evidence).

31. Christians do not participate directly and openly in politics but they indirectly support party from which they see that they can gain advantage. This is more so in local elections.

32. Outwardly and not inwardly. If cheap imitation of western mode of living, putting on shirt and pant and tie and applying lipstick and powder when Christians stroll on streets, alone is regarded as the criterion of rise in standard of living, then certainly. But they are hollow substantially. This is dependent on their submission to the dictates of the controllers of missionary activities. There are certain Christians who have grown tired of such dictation of the missionary authorities and the result is that they are spending their days with great difficulties.

33. If, what is regarded as morality according to Indian cultural standard, their moral has deteriorated. They were far better as scantily clothed non-Christians than what they are with up-to-date dress as Christians. They look to western culture in all walks of life. On the other hand, those who often come in contact with such converts, have also been seen deteriorated morally. Many school boys and girls (non-Christian) admitted in mission schools and colleges are seen to have lost all respect for their religion and they ape western ways of life.

34. No such instance known to us.

35. Question does not arise.

36. They are appathetic towards such effects. They have not participated in Harijan Sewa Sangh work nor in Ksurba Trus work or Bhoodan. Such action and out look on their part are opposed to their interest. On the other hand from the heart of their hearts are opposed to such effects for they know, that their activities will come to halt in case such national activities succeed as then they will have no attraction to allure the ignorant and poor aborigines and scheduled castes and famine-striken cultivators.

37. No. They have not done so to our knowledge.

38. Yes, at Champa.

39. None. But of late since there has arisen a resentment against activities of foreign missions in the country, instructions from higher quarters are being issued to make a show of Christians as loyal Indians. Hence now

some converts are so living so as to be mistaken for non-Christians unless their religion or faith is asked. Thus this method is being adopted to deceive the nation

40. Yes. America and United Kingdom or countries whose mission they belong to, are regarded by them as their father lands.

41. As far as possible they try to adopt Western habits in all their walks of life. Marriages are held in Christian fashion and diets.

42. Their activities are definitely detrimental to National Interest. They have no patriotic feelings. They have no regard for the great souls of India specially of the past. Their activities as regards demand for Jharkhand or separate Isai Sthan is well-known. Howsoever they may try to disown such demands now. They have a cover only to render human service but their inner design is antinational. Of late they dare not outwardly go against the Government directions as regards the celebration of nation festivals but inwardly they have no charm for these. They anyhow finish such festival.

43. Please see answer to question at above.

44. Yes. Many of them had left India during 1947 but they have come in increasing numerical strength. Except statistics of increase cannot be given but it is general admitted fact.

45. Missions own large tracts of land at Mungeli, Sargaon, Betalpur, Champa, Gaurella, Ratanpur, Pendra, Takhatpur, Jerhagaon, Lata, Kewta Dabri, Domanpur, Mahanbhata, Fosterpur, Janjgir, Bilaspur. Besides this, they have vast School and Hospital buildings, their buildings in Christians colonies, Bungalows. Still further there is unimaginable funds at their command from the countries from which the mission comes from. Not even the Government possesses buildings like these in this district.

46. All missions are foreign in this district, in their origin though they may have employed Indian converts to work them. Mostly they are Americans and English.

47. Generally they have good English education. They are generally the employees of missions who are promoted from lower to higher rungs and likewise their emoluments also increase. Their pays differ according to the position they occupy. No definite figure in this regard can be given but their ways of life indicate that not our ministers can lead such a life with the pay and fixed allowances they are getting at present.

48. There are about 8 to 9 such persons in this regard. Selection has already been described. Mission itself bears the expenses.

49. No.

50. Their organisation differ according to the country and economic strength behind each mission. The foreign missions and their Government in some cases are the respective supreme controlling authorities.

51 and 52. They are financed by missions of foreign countries. Formerly (before the country became alert of the activities of the missionaries) they were having regular budget and accounts and these should be called forth by the commission but afterwards it seems the foreign missions entrust the funds to their Indian subordinates with close watch over the expenditure. Application of Madhya Pradesh Trust Act may have resulted in keeping of regular statements of immovable assets but it is doubtful whether actual

monetary account of all the mony that we see essential for carrying out of their activities on such gigantic scale, is being kept. These accounts are not public accounts. However, Deputy Commissioner's office may have all accounts submitted in this regard under Madhya Pradesh Trust Act. No audit has been done since no auditors have yet been appointed in this regard by the State Government under Madhya Pradesh Trust Act and rules. (So far as Bilaspur district is concerned.) They have not registered themselves under Madhya Pradesh Trust Act.

53. It has already been stated that unimaginable amounts have poured in. The very fact that they are running so many well-equipped Hospitals, Schools and Churches with well-equipped staff is a pointer in this regard.

54. Whatever amount, e.g., grants for Schools or Hospitals, if any, received is spent in such institutions under name of social uplift but in fact the real motive is conversion. Under the name of 'Red Cross' missions get some amount of 'Powder Milk' which is being distributed by Christian convert nurses or daies to their likely victims.

Non-Christians have hardly any controlling hand in this regard. Non-Christians mostly officials are invited only on ceremonial occasions to grace the occasion and are served with tea and light refreshment on such occasions. No uplift of any kind beneficial to the nation gained thereof.

55. Please see answer to question 19 above. These books and propaganda are intolerant of non-Christian faith and non-Christian Gods and Goddesses unlike Hindu and religion. They preach that only christianity and Christ alone can give eternal peace or Mukti.

56. They are unavailable to non-Christians since 1947 they have become more alert. So much so that even the converts have now begun to hide their real faith and first they will disclose themselves as Gond or Panika but an requisite inquiry alone will bring the fact of their real faith out and many are deceived. As already stated that of late under the garb of local customs, old practices and ceremonies so as to show them real Indians, are carrying on their activitics of conversion. This has all the more accelerated the pace of conversion for this is more appealing to the ignorant and poor who think that by converting themselves, they have not undergone any change save instead of reciting the name of their God they recite the name of Jesus Christ. But after some time the real things come before them. These later tactics are all the more dangerous and against the interest of the nation.

57. (1) Besides the activities mentioned under sub-heads (a) and (b) they carry on money lending.

(ii). They carry on participating in litigation.

(iii) They have clubs attached to Schools, Hospitals or Churches. The activities of Schools and Hospitals and the result acheived through them is already stated above.

Activities of the type (i) and (ii) is fastly growing has taken heavy toll in conversion. Famine condition since last two or three years has lead them to gather a bumper harvest in conversion.

In village Nayapara (Moch) alone ten families could be converted due to this.

Starting of club is with a view to keep the converts aloof from studying the dictates perpetrated by their superiors and from non-missionaries.

58. No idea in this regard can be expressed. Generally those who are employees, borrowers, preachers, patients, are punished :—

- (1) Employee is a Christian convert is punished for not carrying out instructions properly or showing independent spirit.
- (2) Non-Christian is expelled, not promoted, not sent for training or dismissed ultimately, if he does not become Christian or does not obey the superior who imposes such orders as are almost repugnant to his religious faith and morals.
- (3) Borrowers and patients for non-conversion.

59. They work mostly in places inhabited by Satnamis, aborigines and scheduled tribes for it is mostly the satnamis that have fallen easy prey to them due to various circumstances.

60. Mostly all have their headquarters at Bilaspur. But they have establishment like Hospitals and Schools at the following places Mungeli, Jarhagaon, Takhatpur, Fasterpur, Sargaon, Baitulpur, Patharia, Janjir, Champa, Akaltara, Ratanpur, Pendra, Gourella, Sakti, Jyotipur, Motimpur, Kewta Darbi, Domanpur, Mahuwabkhatha. They are working in Bilaspur district since long and the communications to these places are open all the year round. Generally all such places are accessible in all weather by motorable roads.

61. Bilaspur is a district place. Mungeli and Janjir are tahsil places. Takhatpur, Pendra (Gourella combined), Champa, Akaltara, Ratanpur, Baitulpur and Sargaon are big places. Generally they have police station. Other places are also visited frequently by Police Inspectors and Revenue Officers.

62. Yes. They are open to public.

63. Generally the various missionaries do not encroach upon one another's area. It is generally found that a particular mission has influence in particular area. Hence the other does not go to that area, the district they have divided for their sphere of activities.

64. They have increased and have been intensified since 1947. More Pracharaks, more Schools and Churches and Hospitals and frequent visit by their superiors, new types of tactics as stated above more money, all these go intensify to increase their activities. Christian converts are employed in mission work in this regard. Hence their activities have increased. Fast growing Christians colonies in various places, along give the general idea of their increased activities. No statistics as regards extent can be given.

65. Yes. Famine conditions, poverty, lack of medical facilities, lack of finance in litigations coupled with ignorance and backwardness of the victims have gone a great extent in this regard. Keota Darbi and Khairjhiti provide example of conversion in this regard.

66. They demand separate state for themselves like Pakistan and Balkanise India specially in Chhota-Nagpur.

67. Before 1947, they had the support of the Government. After 1947 they indirectly participated in elections by mass voting. For Parliament and Assembly elections they have supported the party in power lest they may incur its displeasure; while in local elections, they have sided with the candidates who can best serve their interest. They don't expect financial help but they fear obstacles in their way of propagation, and laws that directly

or indirectly come in their way, e.g., Bhoojan, removal of caste, disabilities Act, Community Project Work, Educational and Social activities of Government for aboriginal and Scheduled Castes and Harijan movement of Gandhiji.

68. Before 1947, they did indirectly help in this regard and past history of this district shows that Tea Garden Labour Recruiting Officers were Christians and this district supplied a good number. However, the pace has diminished in this regard No knowledge in this regard

69 to 73. There are the following mission hospitals in the district:—

- (1) Jackmen's Memorial Hospital, Bilaspur.
- (2) St. Luis Hospital, Takhatpur.
- (3) T. B. Hospital (Mission) at Pendra.
- (4) Mission Hospital, Mungeli.
- (5) Leper (Mission) Hospital at Champa.
- (6)Baitalpur.

They are Allopathic. Free medical aid and bed for Christians. Charges are made from non-Christians depending upon the individual cases. Poor and needy are their victims. Religious preaching is carried on and all sorts of tactics are adopted for conversion of poor and needy. Refusal on their part results in stoppage of medical treatment or they neglect him so as to compel him to leave the hospital.

This is the most powerful institution at their command for conversion. Convert nurses and young girls who are mostly provided employment in hospitals are also used as snaring media for young non-Christian boys likely to fall easy prey to them.

Staunch non-Christian patients not likely to fall prey to them are charged exorbitantly at each step or neglected.

Persuasion to attend prayer is effected persistantly specially for poor and needy. Those who do are shown favour. Systematic propaganda is carried on by each nurse and doctor or employee and books related in Christianity. Poor and ignorant patients are asked to take medicine after reciting the name of Christ.

Free copies of bibles and books related in Christianity are distributed in hospitals to many poor patients.

Yes. Instance is of one Kusuwa of Champa who was not allowed to read Ramayan in hospital. Tarachand of Torwa was not allowed to read his religious books at Pendra Road Sanatorium.

74. Generally they are old Indian converts, educated and brought up with mission funds. A few are Americans. All staff is Christian. Scales of pay vary but is greater as compared to same staff of Government service. They have been working since long in such institutions, though they are transferred from one place to another.

75. Mission authority constitute such body. All are Christian converts or Americans or English as the mission may be.

76. This question does not arise as almost the entire staff right from mali to head of managing body is Christian.

77. All or allopathic medicines, mostly manufactured in America (U. S. A.) and England. The mission hospitals prescribe only the American and English medicines as according to the country to whose tail they are tied. These hospitals are salesmen for such medicines. They never prescribe Indian make medicines even though equally effective.

78. Anglo-vernacular middle schools.

Anglo-vernacular primary schools.

Anglo-vernacular high schools.

Anglo-vernacular high schools for girls exclusively.

There is an agricultural section of Indian-English Middle School at Takhatpur.

79. Yes. When Shri Franklin was Director of Public Instruction he brought many obstacles in recognition of Deokinandan School for girls of Bilaspur. Boys coming from Birla School were harassed at the time of admission.

80. There are schools at every big village or towns in this district. The number may exceed 25 at least. Mostly the boys are Christian.

81. Yes. Instances will be cited at the time of evidence. Poor and needy students are their victims. No means are spared to catch them in their nets. Slowly the teachers mark such students, begin to take interest in him and slowly and gradually promise him all help for highest education in case of conversion and even sending to foreign countries. With, if the parent's consent and against their protest if they do not, provided the boys show willingness which is obtained by deceitful means and allurement. Such boys are of such age when they can be easily won over by such temptations.

82. The case of one Nanh Singh has already been cited above. When he demanded transfer certificate, his name has been shown as Paul Nanhoodas son of Dr. Bembu, caste Christion though his father's name is Labhusingh and is Gond by caste.

83. Generally under some pretext or the other, the Christian students are not required to pay fees or full fees while full fees is realised from non-Christians. Various scholarships and freeships are generally granted mostly to Christians though there may be more deserving than non-Christian students in this regard. Specific instances will be produced at the time of evidence. Such means are potent weapons in their hands for the proselytisation.

84 and 85. Religious institution only of Christian religion is regularly imported. There is Bible class in all Christian schools while a show is made to indicate that they have no objection if the pupil read their own religious books but there is no regular class or teacher provided in this regard as that of bible class. In many schools bible class is compulsory. Pupil getting good marks in Bible paper or examination is awarded attractive prizes.

86. To our knowledge they depict bright picture of Christianity and Christian saints while dark of non-Christian faiths and their personalities.

87. The non-Christians are mostly taken in temporary vacancy or relieving vacancy when no Christian teacher is available. Non-Christian staff is done away with various pretexts. Yes. Samelal teacher of Pendra Mission School had already recited his tale before this commission on their last visit. Haricharan of Janigir, Shanker Rao Konher of Gaurella Mission School and other such teachers. Shri Harischandra Potdar's services were also dispensed with because he was a Hindu though the cause shown was different.

88. As regards holidays they are governed and guided by Madhya Pradesh Government, Education Department, rules and regulations. They however, continue to grant holidays for X'mas and other Christian festivals as they used to do before 1947.

89. Only since late they have begun doing so and that too for names sake. They only hoist national flag, any how sing national anthem and disperse. This is done to save skin from official displeasure with no heart in the celebration.

90. Yes, mostly English dramas, and dramas how a person become Christian wherein they depict how a man loses faith in non-Christian religion, he defiles non-Christian deities and exalts Jesus Christ. American and English ways of life are shown in such dramas. Their songs and style is complete alien to Indian ways of life. These dramas are staged and showed to soft minded and immature boys and girls and poor and innocent villagers to depict the superiority of Christian over non-Christian faith.

A drama in this respect was depicted in Burgess Memorial Girls School, Bilaspur.

91. Yes, almost every mission school nowadays has a hostel wherein Christians are admitted at almost no cost though for whose sake nominal charges might be shown now and they may say that non-Christians are welcome but they do not come. The atmosphere in such hostels is such that no non-Christian will like to live in that atmosphere, where dishonour to his religion and faith is expressed at each step.

92. Yes. Poor Christians or Satnamis who cannot maintain them, those born as illegitimate Chhildren in hospitals left by their parents are kept here and in hospitals and are converted. Detailed police enquiry in this regard in Jackmen's Memorial Hospital, Bilaspur, may disclose such cases. Jitendra Bahal of Koni, was converted by Shri Reynold.

93. Conversion is not due to conviction but is attained by allurement, ignorance, force and other means stated in question 8. The ultimate design being to swell their population and establish a lesson for themselves in India so as to afford a lending hand to the countries with whom they are wedded, in politics.

Then the inflow of such missions and expel those already here just as China did.

Nationalise all schools, hospitals or such institutions should be given under the care of local bodies or a managing committee appointed by Government or local bodies consisting of Christians, non-Christian and officials Just as was done in Cuttack.

All their money lending licences should be confiscated and Co-operative Societies should be asked to look to these, on the ground that foreign money is indirectly earning usurious profits. Provisions of money lenders and usurious loans act must be liberally exercised and in case the defendant pleads that pressure was brought for conversion such loans should be deemed to be immoral and the plaintiff suit should be dismissed.

There should be strict watch over the activities of the Indian missionaries whom reasons exists to suppose that they are being run on foreign capital.

Provisions of Madhya Pradesh Trust Act, should be more scrupulously exercised and defaulters should be brought to book. Provision should be made in that act that in case of two defaults for any breach the trust property and management will be resumed by the Government.

Auditors must be soon appointed by the Government and their accounts should be scrupulously checked and defaulters should be punished. Government scale of audit fees should be made compulsory payable by these instead as at present in that act, where there is every fear that the auditor in pursuit of high fees payable by trustees may give a biased report favourable to the missionaries.

Conversion should not be recognised unless the district magistrate is satisfied that it is due to religious conviction that a man agrees to be converted. Act should be made that no child below the age of 15 years be converted unless both parents convert themselves.

Giving of allurement or practising of any tactics stated in question 8 for conversion should be made penal punishable with three years rigorous imprisonment.

Appointment in schools and hospitals should be done by Government and education and public health department. Appointment should be made irrespective caste and creed or religion.

Government should increase its activities as regards community project, social welfare amongst backward caste and tribes specially amongst satnamis and aborigines.

More liberal grant of tacabi for agricultural and other allied trade purpose. Opening of cottage industries training centres. More school and hospitals and training of more nurses and daies and more maternity centres, in rural areas are essential to combat this national evil.

No amount of money coming from foreign should be allowed to reach missionaries or any of its employees. It should be first required to be deposited in Imperial Bank, Bombay, and report to the income-tax department should be simultaneously made. After a thorough enquiry money should be sent to the Deputy Commissioner of the respective districts and then the Deputy Commissioner should be required to see that the recipient of money gives a declaration that the money has been duly accounted for in the accounts required to be submitted under Madhya Pradesh Trust Act and rules. Before cash is paid by the local branch of Imperial Bank. This declaration should be filled in the register kept in the Deputy Commissioner's Office under Madhya Pradesh Trust Act.

In every six months the Trustees of mission properties should be required to give a return of the assets of the Trust property as well as their own for their dependants to the authorities under Estate Duty Act of their areas

Dodgers of registration under Madhya Pradesh Trust Act should be strictly dealt with and defaulters property be taken over by Government for management.

There should be a register in the office of District Magistrate to record conversion from one religion to another after the District Magistrate accords permission as stated above. Non-recorded persons will be recognised as no converted and the persons who participate in such ceremony should be punished just like the Child Marriage Act and before according direction for such recording District Magistrate should make thorough enquiry regarding the fact that it is only the religious conviction that has prompted the applicant to change his faith and religious preacher of his father-religion should be allowed an opportunity to disclose him all the salient features of that faith. A clear prior notice of three months on the part of the intending convert of his intention to get converted to a particular religion to the District Magistrate should be made obligatory. On receipt of such notice District Magistrate should cause notice to be published in local newspapers in this regard, inviting the attention of the public in general and his relatives in particular in this regard. With liberty to them to acquaint such applicant with the salient features of his faith. And proceedings should take place after expiration of one month of the publication and the said notice for expiration of three months as stated above, whichever is later.

94. Through it may not be so in certain exceptions like Rev. Tilak, on general it has been observed that the way in which conversion has taken place in our countries into christianity, has definitely changed the culture of converts though they may now due to criticism of men like Rev. Tilak and Mrs. Modak of Newyork may outwardly pose to be culturally Indians.

95. True religious teachings should be imported to pupils in schools without rendering any communal tinge. True religious teachings will alivate their morals and they will have faith in their religion and their country. Hence the basic principles of religion which have succeeded in preserving human society, must be taught, our national motos like 'Satyam Vad', 'Dharaman Char', etc., must be emphasised.

96. Yes. But the patients should do according to their faith. Prayers, etc., should not be conducted through Hospitals or schools or institutions which run them.

97. The example of Chou-en-Lai's China should be followed in this regard, viz., so long as an institution is carrying on humanitarian activity and preaching its religious truths it can, but if such activity is detrimental to the interest of a nation or such activity has the effect of creating such following whose loyalty is not above doubt and whose growth if unchecked will endanger national security, then beyond doubt, without hesitation meicy, the State is entitled to call halt to the same and if such activity is conducted through foreign missionaries, to call upon them to quit lock, stock and barrel. Their designs are no more a secret now, it is, therefore, the most opportune time for the Government to wait no more and carry out the example of China into action in this regard. We have lately a

bitter experience of vivisection of our mother-land. We do not want repetition in that regard. English came in garb of traders and we have had bitter slavery for 250 years. We should take leaf from this and we should be cautious of the priests now and the so-called benefacts of humanity. If they have really such designs there is ample scope for them to practice the same in their own lands, where there are thousands of sufferers. The need to preach Christianity is all the more essential in their own lands, be their American, English, French, Russian or Portugese, for we see that these lands seem devoid of christianity and are ready to destroy huminity by unnecessarily hollnobbing with other political affairs. Their activities in foreign countries are well kept under view and they have been found to work as spies and fifth columnists. We should be on our guard against such missionaries (See "Hitavada" of 12th or 13th September 1954). As long back as 1935 Col. Meek also recommended such action to the then Government (See "Tarun Bhrat", dated the 2nd August 1954). Their activities in South Africa and Kenya are well-known (See "Kesari", dated the 27th June 1954, page 3).

Yes. Whenever Arya Samaj or Hindu Sabha or other such organisations have taken steps to preach their religion, there have been quarrels in various places.

98. Please read the articles of Satyawan Namdeo Suryawanshi on page 17 to 25 in Kirlosker Masik of August 1954 issue of that of Mrs. Modak of Newyork, in "Kesari", dated the 2nd and 5th November 1954, and 2nd September 1954—

In our opinion every true Indian irrespective of religion or faith should cry halt to the nefarious activities of their missionaries.

99. Yes.

T. Y. DEHANKAR,
Advocate, President, Bar Association, Bilaspur.

J. P. VERMA,
Advocate, Bilaspur.

B. P. MOORARKA.
Joint Secretary, Shri Krishna Soushal, Bilaspur.

M. R. KONHER,
Pleader, Municipal Member.

C. W. OTALWAR,
Advocate, Bilaspur.

BALKRISHNA NARAYAN DIGRASKAR.

Replies submitted by Shri M. N. Ghatate, Nagpur Sangh Chalak.

सेवा में—

श्रीमान् सहायक सचिव,

ईसाई मिशनरी गतिविधि जांच समिति,

सचिवालय भवन,

नागपुर-१.

प्रिय महोदय,

दिनांक १४ अप्रैल १९५४ के संकल्प क्रमांक ३१८-७१६-बी.कॉन के अनुसार आपके द्वारा भेजे गये प्रश्नावली के उत्तर यथोचित जांच के पश्चात् आपके पास भेजे जा रहे हैं। इसके साथ इसाईयों द्वारा वितरण की जानेवाली सामग्री भी संलग्न है।

कृपया प्रश्नावली के उत्तरपत्र एवं ईसाई-प्रचार सामग्री के नमूनों की प्राप्ति-सूचना दें।

भवदीय,

मा. ना. घटाटे,

नागपुर संघ चालक.

दि. २८ फरवरी १९५५

॥ श्री ॥

१. १९४१ में भारत में ५३ लाख ईसाई थे। १९५१ में इनकी संख्या बढ़ते बढ़ते ८२ लाख के ऊपर चली गयी।

२. गैर-ईसाई जनता की अशिक्षितता एवं अज्ञान से ईसाई लोग लाभ उठाते हैं। परिणामस्वरूप ईसाई संख्या बढ़ती जाती है।

५. धर्मपरिवर्तन कराने के लिये ईसाई प्रचारक सभी उपायों से काम लेते हैं। बाजारों में जाकर भाषण देना, अलग अलग प्रकार से व्यक्तिशः मेल-भुलाकात लेकर संपर्क बढ़ाना, ईसाईयों द्वारा संचालित पाठशालाओं में इसी हेतु काम करना आदि तरीके होते हैं। सामान्यतः अनपढ समाज में परिवार के मुखिया की बात को सर्वोपरी मान्यता दी जाती है। लोग मुखिया की राय को अपनी राय मानते हैं। इसलिये परिवार के मुखिया का धर्मपरिवर्तन कर संपूर्ण परिवार का धर्मपरिवर्तन किया जाता है। “सामूहिक धर्मपरिवर्तन” भी यथासंभव किया जाता है।

६. ईसाई मिशनरी केन्द्र, चांदूर रेल्वे। इस संस्था के प्रचारक लोगों में सर्वंत्र पहुंचा करते हैं। धर्मपरिवर्तन का काम करनेवाली संस्थाएं दो प्रकार की होती हैं। एक '(+)' क्रासधारी जो कथोलिक हुआ करती हैं और दूसरी बिना कॉस्वाली। इन सभी ने प्रदेश के क्षेत्र का विभागीकरण किया है और प्रत्येक विभाग के लिये पृथक व्यक्ति नियुक्त कर दिया है। साधारणतः एक क्षेत्र का व्यक्ति दूसरे क्षेत्र के काम में हस्तक्षेप नहीं करता। अजनी के चर्च में ऊटखाने का व्यक्ति नहीं पहुंचता। नियत व्यक्ति अलग अलग रूप से ही लोगों के पास पहुंचते हैं।

७. प्रचारक विदेश से आते हैं। प्रचारकों का एक वर्ग एतद्वेशीय उन लोगों में से तैयार किया जाता है जो ईसाई बनाये जा चुके हैं। स्थानीय व्यक्ति को ही प्रचारक नियुक्त करना एक मुख्य तरीका है। स्थानीय प्रचारकों को साधारणतः धर्मपरिवर्तन के प्रचारार्थ योग्य बनाने के लिये प्रशिक्षित किया जाता है। उनका विश्वास संपादन किया जाता है। ऐसे लोगों को चांदूर में बने क्वार्टरों में बिना किराये के रहने दिया जाता है तथा कम से कम ४० रुपये प्रतिमास वेतन दिया जाता है। प्रचार में प्राप्त सफलता के अनुपात में कपड़ों, नौकरियों आदि से पुरस्कृत किया जाता है। शादी करने के इच्छुकों की शादी करा दी जाती है। खाद्यान्न की सोसायटियों एवं पाठशालाओं में काम देकर उनके द्वारा और प्रचार कराया जाता है। प्रचारकों का चुनाव १२ से २४ तक की आयुवाले ईसाई बनाए गए लोगों में से किया जाता है। नागपुर रेसिडेन्सी रोड पर स्थित एक स्कूल में उन्हें प्रशिक्षित किया जाता और 'ब्रदर' कहलाया जाता है। प्रशिक्षण एक वर्ष का

होता है जिसके उपरान्त उन्हें 'फादर' कहलाकर प्रचारक के रूप में अलग अलग क्षेत्रों में नियुक्त किया जाता है। 'फादर' का पूर्ण खर्च मिशन उठाता है और इसके अतिरिक्त प्रत्येक 'फादर' को १५० रुपये प्रतिमाह पारिश्रमिक दिया जाता है तथा समय पर पदवृद्धि के रूप में पुरस्कृत किया जाता है।

८. (क) प्रारम्भ में मामूली दर पर कर्जा दिया जाता है। कुछ मामलों में ऋण अदायगी में काफी छूट दी जाती है। इस लालच में आजानेवालों को अधिकाधिक ऋण दिया जाता है और उसे लौटाने में असमर्थ ऋणी को अन्ततः ईसाई बनने के लिये बाध्य किया जाता है।

- (ख) मूप्त दबाइयाँ देकर.
- (ग) जी हाँ.
- (घ) जी हाँ.
- (ङ) जी हाँ, ऐसा वचन देते हैं.
- (च) हाँ.
- (छ) जी हाँ.
- (ज) हाँ, ऐसा भी किया जाता है.
- (झ) ऐसा करते तो अवश्य हैं, किन्तु देहातों में शहरों में ऐसा नहीं होता.
- (ञ) यह तो नित्य की बात है.
- (ट) नहीं.
- (ठ) कहीं कहीं इस प्रकार की धमकी दी जाने की जानकारी मिली है।

अमरावती से ईसाई बनाये गये आनंदराव नामक व्यक्ति को उसके बच्चों की पढाई, कपड़ा आदि की व्यवस्था और उसे नौकरी दिला देने का आश्वासन दिया गया था। यह व्यक्ति अभी कामठी रोड पर स्थित आर. सी. चर्च में मो. एन्ड्रू नाम से जाना जाता है।

इसी प्रकार १९५४ के प्रथमार्ध में वाशिम के श्री. सराफ ईसाई बनाए गए।

९. एक भी नहीं।

१०. नहीं।

११. हाँ। अनुभव है कि चांदूर के मिशनरी प्रचारक और धर्मपरिवर्तित लोग १५ अगस्त, २६ जनवरी, गांधी जयंती जैसे किसी भी राष्ट्रीय उत्सव में भाग नहीं लेते। धर्मप्रचार करते समय विदेशी धर्म और सभ्यता का इस प्रकार व्यापार दिया जाता है कि भारत, उसका धर्म, संस्कृति आदि के प्रति श्रद्धा नहीं रह पाती और अमेरिका आदि विदेशों के प्रति आदर-भाव और निष्ठा उत्पन्न होती है। इसकी अनुभूति ईसाई बनाए गए लोगों के व्यवहार से किनते ही अवसरों पर होती है।

१२. (क) देहातों में ऐसा होता है।

(ख) विशेष केयेंड्रल, सेन्ट जोन्स कान्वेन्ट, एस. एफ्. एस. स्कूल जैसे उनके द्वारा संचालित स्कूलों में।

(ग) महाराजवाग के पास म्यूर मेमोरियल अस्पताल एवं अन्य अस्पतालों में।

(घ) से (ज) तक सभी स्थानों पर।

(झ) नागपुर किंकेट एसोसिएशन मैदान के ठीक सामनेवाले नुकड़ पर "नवयुग व्याख्यानमाला" का नाम लेकर नियमित भाषण किये जाते हैं। वैसे ही अँड़ मिस कामा के बंगले के प्रांगण में लोगों का एकत्रीकरण होता है। इसमें गैर-ईसाई धर्मियों के मन पर चोट पहुंचानेवाले प्रलाप किये जाते हैं।

१३. जी हाँ, पहुंची है। पहुंचती है। चांदूर तहसील में कुप्हा नामक गांव में इसी ढंग के धर्म प्रचार एवं गैर-ईसाई धर्मप्रचारकों के प्रति लांछन लगाने का प्रयास किया जाने के कारण १९५० में दो हिंदुओं एवं एक ईसाई प्रचारक में झगड़ा हुआ था। संभन्न लोगों के बीच-व्यापार के कारण मारपीट नहीं हुई। ईसाइयों की ऐसी हरकतों से उत्तेजना फैलती है।

१४. विदेशी मिशनरी प्रचार करने में एतदेशियों की भावना और श्रद्धास्थानों का अपमान करते हैं किन्तु ऐसा करते समय वे अत्यन्त सावधानी बरतते हैं जिससे एकदम उत्तेजना न फैल सके। भास्त्रीय प्रचारक ही ऐसे उपाय काम में लाते हैं।

१५. प्रचारक प्रायः स्कूल के शिक्षक होते हैं या चर्च के प्रमुख। वे धर्मोपदेश के द्वारा प्रचार करते हैं। बाहर से आनेवाले प्रचारक देहात के पास डेरा डालकर साहित्य बांटकर एवं देहात के लोगों को डेरे पर बुलाकर उन्हें फलाहार करा कर उनका प्रेम संपादन करने का प्रयास कर धर्मप्रचार करते हैं।

१६ व १७. प्रश्न क्र. ७ का उत्तर देखिए.

१८. एक प्रचारक के जिम्मे ५-७ तहसीलें दी जाती हैं: संपूर्ण क्षेत्र का एक नियंत्रक (Controller) होता है। नागपुर में श्री. पारेख (क्रिकेट असोसिएशन मैदान के पास) ऐसे ही एक Controller हैं।

१९. संलग्न है.

२०. हाँ, इनके अलावा भाषणमालाओं, क्लबों, होस्टलों, खेल-कूदगृहों को भी प्रचार के साधन बना लिया जाता है।

२२. आर. सी. चर्च में अक्टूबर मास में मेला लगाया जाता है। चाय, कॉफी, आइस्क्रीम आदि खाने-पीने की चीजें खूब बांटी जाती हैं और ये चीजें बड़े बड़े ईसाइयों की स्त्रियां बांटा करती हैं। मेले में आकर्षक खेलों के साधन रखे जाते हैं। यह मेला 'फैन्सी फैट' कहलाता है।

ईसाई स्कूलों में विशेष अवसरों पर ईसाई व गैर-ईसाई छात्रों के अभिभावकों को निमंत्रित किया जाता है। ऐसे अवसर पर शाही ठाट-बाट का प्रीति भोज दिया जाता तथा अन्य कार्यक्रम किए जाते हैं। ईसाइयों के बड़े बड़े पादस्थियों को भी इन कार्यक्रमों में बुलाया जाता है जो आकर उपस्थित जनता के सामने धर्म का महत्व बतलाते हैं।

२५. प्रश्न १२(ज) और १३ के उत्तर में देखिए। ईसाइयों का राज्य समाप्त हो जाने से उनके बहुत से कार्यक्रम गुप्त हुआ करते हैं। जी हाँ, खतरा संभव है।

२६. नहीं.

२७. जी हाँ। अजनी की भजन मंडली और कम्युनिस्ट पार्टी।

२८. जी हाँ, सलाह दी जाती है। Purse and Policy पर नियंत्रण रखा जाता है।

२९. हाँ, विदेशी मिशनरी धार्मिक और सामाजिक कार्य के अतिरिक्त कामों में भी भाग लेते हैं। इनमें इनका उद्देश्य धर्म के नाम पर राजनीतिक सामर्थ्य बढ़ाना होता है।

३०. तंग नहीं करते।

३२. जो ईसाई बनाए जाते हैं, उनको बहुत सी सुविधाएं दी जाती हैं किन्तु सामान्यतः जीवनस्तर में कोई सुधार नहीं पाया जाता।

३३. बिलकुल नहीं।

३४. आवणकोर कोचीन का 'शवरी मलाय' मंदिर।

३६. इन कार्यों के प्रति वे उदासीन रहते हैं। उनका स्वागत नहीं करते न सहयोग देते हैं, बल्कि विरोध भी करते हैं। Tribal Welfare Centre में उन्होंने ही हडताल करा दी थी। किन्तु उनके अपने मतलब की बात हो, तो वे फिर ऐसे कार्यों का सभी प्रकार का स्वागत करते हैं। आजकल वे हिंदी भी बोल लेते हैं और भिन्नता का ढोंग रचने के लिये हमारे मंत्रियों को बुलाते हैं।

३७. नहीं।

३९. लालच के शिकार बन जाने की सर्वसामान्य प्रवृत्ति से लाभ उठाकर वे पहले 'मधु तिष्ठति जिङ्हाग्रे' के नाते जबान से दोस्ती बढ़ाते हैं, कभी धनादि की सहायता कर या औषधोपचार देकर यहाँ की जनता को उपकृत करते हैं। क्लब, व्यायामशालाओं, छात्रावासों, पाठशालाओं, अस्पतालों आदि के ज़रिये जनता में धूमिल जाने का योजनापूर्वक प्रयास करते हैं।

४०. ठीक ऐसा ही होता है। केवल उदासीन ही नहीं होता, वह भारतीय संस्कृति तथा त्योहारों के प्रति धृणात्मक प्रचार भी करता है।

४१. हाँ, वे नया आचार स्वीकार कर लेते हैं। पुराना धर्म भूल जाते हैं। ईसाई बनने पर फिर वे भाग्मदेवताओं का पूजन और विवाह सम्बन्धी पुरानी विधियां कुछ समय तक अपनाते हैं।

४२. ईसाइयों की सभी गतिविधियों को हम राष्ट्र के हितों में बाधक मानते हैं क्योंकि उनकी गतिविधियां राष्ट्रविरोधी भावना से ही प्रेरित होतीं और उनसे अन्य धर्मावलंबियों के मन में धृणा एवं तिरस्कार और द्वेष उत्पन्न होता है। इनकी गतिविधियां शुद्धरूपेण साम्प्रदायिक एवं शांति एवं सुधृत्यवस्था के लिये बाधक होती हैं। ये लोग राष्ट्रविरोधी आंदोलनों में भाग लेते हैं।

४३. मेथोडिस्ट, नार्दन इंडियन क्रिश्चियन चर्च, रोमन केथोलिक, पेंटिकोस्टल, सेवन्थडे एडवांडिस्ट, इंडियन नेशनल क्रिश्चियन चर्च, चर्च आँफ सी. एम. सी., चर्च आँफ इंग्लैण्ड. बहुत दिनों से कार्यरत इंडियन नेशनल क्रिश्चियन चर्च १९३९ से कार्य करता है.

४४. जी हां, बहुत बढ़ि हुई है. पूरे भारतवर्ष में उनके ३,५०३ प्रचार केन्द्र हैं जिनमें ९,७१९ पांडी हैं. इनमें से ४,६८३ गाँवे हैं. कुछ पांडियों में ५,८८४ पुरुष और ३,८३५ स्त्रियां हैं.

४५. मिशनरियों की ओर से देश में १८५ पत्र-पत्रिकाएं चलायी जाती हैं जिन पर कुल ५ करोड़ रुपया प्रति वर्ष खर्च होता है जिसमें से ३ करोड़ रुपया विदेशों से आता है.

४६. प्रश्न ४४ का उत्तर देखिए. विदेशी मिशनरियों के राष्ट्रों में इंग्लैण्ड, अमेरिका, स्काटलैण्ड, गोआ, इटली, फान्स आदि के नाम उल्लेखनीय हैं.

४७. मिशनरियों को प्रशिक्षित किया जाता है, किन्तु तदर्थ किसी विशेष शैक्षणिक योग्यता को आवश्यक नहीं समझा जाता.

४८. करीब तीन सौ ह. स्नातक और ईसाइयत की ओर पूर्ण रूप से झुका हुआ व्यक्ति ही चुना जाता है. सारा खर्च मिशन द्वारा उठाया जाता है.

४९. जी नहीं. काफी भेदभाव वरता जाता है. यहां तक कि उनकी स्थायी समिति तथा वार्यान्तरी समिति में केवल विदेशियों को ही प्रवेश मिलता है. देशी और विदेशी मिशनरी की स्थिति भी भिन्न होती है.

५०. शासन से समानान्तर संगठन होता है. विशेष उनका सर्वेसर्वा होता है.

५१. मिशनों के लिये पैसा विदेशों से खासकर इंग्लैण्ड व अमेरिका से आता है. वहां तथा यहां के ईसाइदान दिया करते हैं. इसके अलावा चन्दा भी होता है. उनका 'पास्टर फन्ड' भी होता है. जिसमें निधी दी जाती है. सभी धन का नियमित आयव्ययक वर्गेरह रहता है. पैसा मनीअॉफर से आता है तथा विदेश से आए धन का लेखा-जोखा वहां भेजा जाता है. देश में ईसाइयों के बंगलों के किराए, स्कलों की आमदनी, कलकारखानों की आय आदि भी मिशनों के लिये दी जाती है.

५२. जी हां, करवाया जाता है. उन्हीं के लोग परीक्षक रहते हैं.

५४. जी हां, जैसे अस्पतालों एवं स्कूलों आदि के लिये ही. कोई विशेष नहीं.

५५. संलग्न है.

५७. (क) और (ख) के अनुसार तो कार्य होता ही है. इसके अलावा अनाथ शिशुगृह आदि भी चलाए जाते हैं. महिलाओं और बच्चों के लिये अलग अलग व्यवस्था रखनेवाले वलब चलाए जाते हैं. पश्चिमी ढंग के अनुसार इन वलबों में बाल डान्स, प्रीतिभोज एवं विशुद्ध विदेशी ढंग पर आधारित पिकनिक आदि आयोजित किये जाते हैं. ऐसे कायरक्रमों में ईसाइ अधिक मात्रा में रहते हैं. अल्पमात्रा में रहनेवाले गैर-ईसाइयों को भी फिर लिहाज के कारण उनके जैसा व्यवहार करना पड़ता है. परिणाम यह होता है कि मनोवृत्ति बदल जाती है और भावनायें ऊपर की ओर झुककर धर्मपरिवर्तन के योग्य भूमिका गैर-ईसाइयों की बनती जाती हैं.

५८. 'आफिशियल बोर्ड' नामक एक समिति न्याय निर्णय देती है. इसमें सात-आठ पांडी उन्हीं का जिला अधीक्षक एवं विशेष द्वारा नियुक्त निर्णयक होता है. चर्च के बाहर निकाल देना, अपराध सभी के समक्ष स्वीकार कराना इत्यादि दण्ड दिया जाता है.

५९. धर्मपरिवर्तन के लिये ये लोग देहातों में काम करते हैं. 'लज्जरीबाग, महादुला, जांमलवानी' उमरडेंग में मिशन हैं.

६०. सबवर. २,००० देहातों के लिये एक रेवरेंड होते हैं. यातायत के स.धन इन्हें भरपूर उपलब्ध रहते हैं जैसे मोटर, जीप, मोटरसाइकिल, साइकिल आदि. ये साधन साझेभर उपलब्ध रहते हैं. इन साधनों का अभाव शायद ही पाया जाता है, किन्तु कहीं अभाव रहा भी तो ये लोग पैदल धूमकर या पत्रों द्वारा भी अपना काम करते रहते हैं.

६२. नहीं. उनकी बैठकें साधारण जनता को मालूम नहीं होतीं. भारतीय मिशनरियों की बैठकों का पता तो किसी प्रकार लगाया जा पाता है, किन्तु विदेशियों की बैठकों की जानकारी नहीं मिल पाती.

६३. प्रश्न ६ के उत्तर का अंतिम भाग देखें.

६४. जी हाँ, वृद्धि हुई है. मि. कोर्ट, मि. लायन आदि बहुतेर लोग आए हैं. चित्रदर्शन भी अभी अभी चालू किया गया है. "नवयुगागम" भाषणमाला प्रारम्भ की गयी है (नागपुर में).

६५. सामूहिक प्रार्थना करवायी जाती है. ईसाई लड़की से गैर-ईसाई का प्रेम हो जाने पर प्रियकर को ईसाई बनने के लिये बाध्य किया जाता है, तभी उनका विवाह हो पाता है.

६६. रुचि दिखाते हैं किन्तु भारत को खड़ित करने के हेतु से.

६७. जी हाँ. विभिन्न. गत आम चुनाव में कम्युनिस्टों का कहीं कहीं समर्थन किया था.

६९. बोरांव के पास भाऊला में मिसेस विवियन बोस के संचालन में एक अस्पताल चलाया जाता है जिसमें सब प्रकार का इलाज किया जाता है. नागपुर में महाराजबाग के पास एक म्यूर ऐमोरियल अस्पताल है. वहाँ ईसाई धर्म के सिद्धान्त पर सब प्रकार का इलाज किया जाता है.

भारत में इनके कुल २७४ अस्पताल हैं जिनमें १७,७१३ बिछौनों की व्यवस्था है. २७८ दवाखाने हैं. प्रतिवर्ष ५० लाख लोग इन दवाखानों से लाभ उठाते हैं. इनमें २५४ विदेशी डॉक्टर हैं और २९२ गोरी परिचारिकाएं हैं. देशी डॉक्टर ३०१ और देशी परिचारिकाएं २,९९७ हैं.

७१. प्राविडन्स गर्ल्स् हाईस्कूल अस्पताल में इलाज को धर्मपरिवर्तन का साधन माना जाता है. वहाँ मुसीबत में फंसी स्त्री को मुक्त कराकर उसके बच्चे के भरण पोषण का दायित्व उठाया जाता है.

७२. नहीं. नर्सों व डॉक्टरों के रूप में होते हैं.

७३. बांटी जाती हैं.

७४. बाधाएं नहीं डाली जातीं, किन्तु उन्हें उनके धर्म के बारे में यदा कदा पूछा जाता है.

७५. कुनैन, परगोलेक्स आदि जिनका देहातियों पर शीघ्र असर होता हो.

७६. नागपुर में स्काटलैण्ड चर्च द्वारा संचालित एक हिस्लाप महाविद्यालय है. इसके अलावा—

- (१) सेंट फान्सिस डीसेल्स हाईस्कूल,
- (२) सेंट जोन्स हाईस्कूल,
- (३) सेंट जोसफ कान्वेन्ट,
- (४) बिशप काटन हाईस्कूल,
- (५) सेंट उसुला हाईस्कूल,
- (६) प्राविडन्स गर्ल्स् स्कूल, और

कामठी में— कान्वेन्ट स्कूल, कामठी . . . है.

भारत में मिशन के ४० कलेज हैं जिनमें २२ हजार छात्र-छात्राएं पढ़ती हैं. ४४८ हाईस्कूल हैं जिनमें करीब डेढ़ लाख छात्र हैं. ५५३ स्कूल हैं जिनमें ८५ हजार विद्यार्थी शिक्षा पाते हैं. और करीब १३,९९१ प्राथमिक पाठशालाएं हैं जिनमें अनुमानतः ५ लाख विद्यार्थी शिक्षा पाते हैं.

८०. ७८ के उत्तर में लिखे क्रमांकानुसार :—

- (१) ५० प्रतिशत से अधिक गैर-ईसाई—कुल ६००.
- (२) लगभग ६० प्रतिशत गैर-ईसाई—कुल २,०००.
- (३) लगभग ७० प्रतिशत गैर-ईसाई छात्राएं—कुल १,५००.
- (४) लगभग ५० प्रतिशत गैर-ईसाई छात्र-छात्राएं—कुल १,०००.
- (५) ८० प्रतिशत गैर-ईसाई छात्राएं—कुल ५००.
- (६) लगभग ४० प्रतिशत गैर-ईसाई छात्राएं—कुल ४००.

८१. ऐसा तब होता है जब कोई छात्र ईसाई छात्र से विवाह करना चाहता है.

८३. ऐसा बहुत कम पाया जाता है, किन्तु छात्रों के निये स्वतंत्र छात्रावास एवं फीस माफ करने की स्वतंत्र सुविधाएं रहती हैं. कई अनाथ छात्रों को दोनों सुविधाएं दी जाती हैं. विशेषतः (Orphans) के लिये लगनेवाला सारा खर्च मिशनरी संस्थाएं उठाती हैं.

८४. हां दिया जाता है. उसे Moral Instruction का नाम दिया जाता है. जिसका सार ईसाई धर्म का ही होता है. अंग्रेजी माध्यम में पढ़नेवाले छात्रों के लिये यह शिक्षा अनिवार्य होती है. प्रार्थना आदि सब ईसाई धर्म की ही होती है. प्रत्येक कक्षा में दिन में ४ बार ईसाई प्रार्थना करायी जाती है जिसमें उपस्थित रहना सभी के लिये अनिवार्य है. इस शिक्षण के नाम पर केवल बाइबिल पढाया जाता है. स्वतंत्र भारत में बाइबिल की शिक्षा अपने विश्व प्रचार का बबंडर खड़ा कर न सके इसलिये उसके ऐच्छिक रखी जाने का आभास खड़ा किया गया है, क्योंकि प्रत्येक छात्र को बाइबिल या Moral Instruction की कक्षा में जाना अनिवार्य किया गया है. इस Moral Instruction की शिक्षा देने के लिये केवल 'ईसाई' प्राध्यापकों को ही नियुक्त किया गया है यद्यपि नैतिक शिक्षा देने के लिये उक्त महाविद्यालय में बिद्रान, प्रज्ञिलित एवं सर्वथैव योग्य प्राध्यापक हैं.

८५. नहीं.

८६. नैतिक शिक्षण के पाठ्यक्रम में केवल बाइबिल की सूक्षियों पर चर्चा होती है.

८७. गैर-ईसाई शिक्षकों या प्राध्यापकों पर धर्मपरिवर्तन का दबाव कभी नहीं डाला जाता, किन्तु पक्षपातपूर्ण व्यवहार अवश्य किया जाता है. हिस्लॉपैं कॉलेज में गैर-ईसाई प्राध्यापकों को आवश्यकतानुसार यद्यपि नियुक्त कर लिया जाता है, तथापि उसी पद के लिये निकट भविष्य में किसी ईसाई प्राध्यापक को पाने की शक्यता होने पर नियुक्त गैर-ईसाई प्राध्यापक को स्थायी (Permanent या Confirm) नहीं किया जाता. इस कॉलेज में एल.एम. काटे नामक एक हिन्दू व्यक्ति को अंग्रेजी का प्राध्यापक नियुक्त किया गया था, किन्तु अंग्रेजी के लिये आगे चलकर ईसाई प्राध्यापक मिल सकने की संभावना होने के कारण उन्हें Confirm करने का अभिवचन नहीं दिया गया. आखिर उन्हें उक्त कॉलेज छोड़ देना पड़ा.

८८. पूर्व निश्चित मात्रा में ही छुट्टियां दी जाती हैं. बड़े दिन की छुट्टियां २०-२२ दिन रहती हैं. इसी वर्ष की बात है अजनी चर्च मिडल स्कूल में संकान्ति की छुट्टी नहीं दी गयी, जबकि अन्य स्कूलों को छुट्टी थी.

८९. राष्ट्रीय महत्त्व के दिन निरपवाद रूप से नहीं से नहीं मनाए जाते.

९०. जी हां खेलों और नाटकों का आयोजन विशेष अवसरों पर होता है, किन्तु उनमें आद्योपात्त वातावरण परिचमी ढंग का होता है. देवी-देवताओं का जिक्र आता हो, तो भी वह ईसाई देवताओं का ही होता है. नाटकों में काम करनेवाले छात्रों की वेशभूषा, रहन-सहन सभी परिचमी होती है. प्रति शनिवार अंग्रेजी में सिनेमा दिखालाया जाता है.

९१. सेंटफ्रान्सिला डिसेल्स हाईस्कॉल में छात्रावास है. उनमें गैर-ईसाई छात्रों को भी प्रवेश मिलता है किन्तु उनसे पूरी फीस वसूल की जाती है.

९२. इन छात्रावासों में धार्मिक कार्यक्रमों के लिये उपस्थित रहना सभी को लिये आवश्यक होता है.

९४. जी हां कृपया प्रश्न ११ और ४२ के उत्तर देखिए.

Replies submitted by Shri R. K. Deshpande, Pleader, Jashpurnagar.

1. Answer : We have no figures for the years 1947 and 1954 for the districts. As regards 1951 we have census figures for both the districts—Raigarh and Surguja. For 1941 we possess figures only for Jashpur Sub-Division.

Jashpur Sub-Division—1941.

Total Population—223,632.

Christians—56,188.

Non-Christians—167,444.

Scheduled Tribes—168,811.

Scheduled Castes—13,256.

Raigarh District—1951.

Total Population—919,520.

Christians—13,873.

Non-Christians—905,647.

Scheduled Tribes—228,193.

Scheduled Castes—56,880.

Surguja District—1951.

Total Population—822,041.

Christians—545.

Non-Christians—821,496.

Scheduled Tribes—379,980.

Scheduled Castes—47,884.

NOTE.—With regard to the population of Christians in 1951 in Jashpur Sub-Division attention is invited to our reply to question No. 2.

2. Answer : While there is a general rise of population on account of the common causes that have led to the general rise in the whole of this country, the population of the scheduled tribes has been reduced to a large extent due to conversions to Christianity brought about by the Christian missions.

The Christian population has increased by leaps and bounds. The intensive activities of the Christian missions have practically begun as late as about 1951 in Surguja and parts of the Raigarh district except Jashpur sub-division. The statistical study would, therefore, naturally depend on Jashpur sub-division alone, as the present figures of other areas could not be covered up in the Census of 1951, being the later development. However, Jashpur sub-division can well be taken as a measuring rod to understand, the implications involved in the problems of the Christian missionary activities in Surguja and the said other parts of the Raigarh district also.

The figure of the population of Christians in Jashpur sub-division as shown in the Census Report of 1951 is a surprise. Irrespective of the fact that the figure of the 1951 Census shows a fall in the population of Christians, the actual position is that there has been large increase in their population since after the year 1941. The total population of Roman Catholic Christians according to their own statement in the Catholic Directory of the year 1954 is 80,440 for the year 1953. This figure is for Raigarh and Surguja districts. We may roughly estimate the population of Roman Catholic Christians in Surguja and other parts of Raigarh district except Jashpur sub-division as about 12,000. Subtracting this figure of 12,000 we get the approximate population of Roman Catholic Christians in Jashpur sub-division 68,440. According to the Census of 1941 the population of Lutheran Christians in Jashpur sub-division was 6,165. It can be roughly estimated that the population of the Lutheran Christians had increased up to about 8,000. Totalling up the figures of Roman Catholic and Lutheran Christians we get the total population of Christians in the Jashpur sub-division 76,440 as against the population of Christians shown in the Census Report of 1951—9,692.

This rapid increase in the population of Christians is due to the intensive and extensive acitivities of proselytisation on the part of the Christians, Missions.

3. Answer: The district authorities or the Missions could alone be in a position to furnish right information in this respect. But it will be evident from the statistical study of the Christians population at each of the census years that the rise in the population of the Christians was due only in a negligible proportion on account of increase in the birth-rate as compared to the huge rise on account of the newly brought about Christians.

4. Answer: The figures can be supplied by the District authorities or the Missions. It can only be asserted here that almost all the conversions have taken place amongst the scheduled tribes in tribal areas of these districts.

5. Answer: The Missions maintain registers in which the names of the persons supposed to be newly converted are entered. Before all other things the top-knots of such persons are cut off. They are required to attend church prayers on each Sunday. The pracharaks have to keep a vigilant eye on these persons and mark the progress of their disassociation from their traditional ways of living and customs. New patterns of social life are tried to be instilled in them. Such persons qualify themselves for baptism as soon as they have convinced the mission authorities about their complete isolation from the old community life of the village in so far as such life is regarded against the interests of the mission.

People are converted individually as well as in groups. Yes, in the case of a family, it is only the head of the family who is usually converted.

Surguja District

6. Answers: (1) Roman Catholic Mission of Ginabahar in Raigarh district.

(2) National Missionary Society of South India, H. Q. Guntur (Madras).

(3) British Mission of Nawa Bhandaria, district Palamu (Bihar).

(4) Elim Missionary Society, H. Q. Dehri district, Shahabad (Bihar).

(5) General Conference of Menonite Mission of North America H. Q. Champa Bilaspur.

(6) Church of Christ Mission of America, H. Q. Bilaspur.

(7) Swedish Lutheran Church, H. Q. Sagar.

Raigarh District

(1) Gossner Evangelical Lutheran Church of Ranchi (Bihar).

(2) American Evangelical Mission, H. Q. Gass Memorial, Raipur.

(3) Roman Catholic Mission of Ginabahar.

All the above Missions are under the control of their respective Home-Boards in foreign countries.

The agents of these organisations approach people individually.

7. Answer: All the organisations have an established machinery through which contacts with the people are maintained. In suitable areas, mission centres are working with their respective areas of operation. Under the heads of these mission centres, personnel up to the Pracharak of the village work. Each of the activities has a separate department under the charge of trained hierarchy of the personnel. The popularly known departments are—Ecclesiastical, Educational, Medical, Banking and Moneylending, including Grain Banks and Co-operative Societies, Labour Unions, Labour Recruitment for Tea Gardens in Assam and Bhutan, etc., Students' Unions, Women Organisations, Agricultural Department, Handicrafts, Finance, Propaganda, Publications, including Press, etc., Orphanages, Mission Stores, etc.

All the above departments work with the spirit of proselytisation. In places, where this incentive is absent, the missions have not cared to render their so-called humanitarian services. J. Waskon Pickett, who has tried to

justify even the most ignoble acts at mass conversions by the missionaries in India, in his Survey Book "Christian Mass Movements in India", has recorded :

"In one area several highly qualified missionaries tried to lift a group of outcastes from social degradation, poverty, and illiteracy as a preliminary to ministering their spiritual needs. Schools were opened, co-operative societies organised, and medical work inaugurated. Many became literate, economic conditions were improved and many diseases were cured. But when the missionaries then began to preach Christ, the response of those whom they had helped was : 'You are experts in running schools, co-operative societies, and hospitals. What do you know about religion ? For advice on religion we will go to the priests who make that their business'. At length, the missionaries left the area in discouragement and their beneficiaries slipped back into debt and insanitary living conditions. They only abiding result of years of work was that a number of those whom they had served were able to read."

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This can be taken as a representative case applicable to all the organisations. Had the poor tribals of this area sufficient mind to reply to the missionaries in the same as the persons in the above case did, then, here too, perhaps, we would have witnessed the departure of the missionaries of this place away to some other areas in search after the fields responsive to their motives. But another example which Mr. Pickett has recorded could be nearly applicable for this area :

"Why did you become a Christian ?, we asked a Govindpur man. 'Because the other did, I suppose', he answered. Don't you know whether that is so ? He was asked. 'No, I don't know why I became a Christian. One religion is as good as another. They told me I would be very happy as a Christian and that they would do a great deal for me. But after I was baptised they forgot me.'".

(Page 162, Ch. Mass Movement in India.)

These activities enable the missions to come in close contact with the people and have gone a long way towards the exploitation of the needs of the people for increasing the strength of converts. It has also helped the missions to isolate the community of converts from the general community life and to keep them tied down to the loyalty for the missions. In the actual working rarely can the poor Hindu tribals reap any advantage from the missions without risking their faith and culture.

The organisations indulge in the political sphere also. Whichever political party suits best their purpose is the criterion on which their adherents are advised to take part. And the converts are seen tossed from one sphere to another. For example, in Jashpur, in the beginning of 1948, the Roman Catholic Mission had thought it beneficial to sympathise with the Congress. But later on, when they found that they could not get control over this party here, the converts, as a community, were advised to join Praja-Socialist Party en bloc, which they did. Their loyalty to this Party even is not founded on the acceptance of the principles of this Party as such, but on the expectation of dominating the political sphere of this area, e.g., they have got their own man, Shri Johan Ekka, elected as M.L.A., on the ticket of the Praja-Socialist Party, they have as many as ten members in the Janapada Sabha of this area. But in reality all the organisations politically are dreaming of a

separate province of Jharkhand which they think would depend on the expansion of Christianity and strong consolidation of the community of their converts.

It must be borne in mind that the general policies of all the organisations are controlled and prescribed by the Home Boards of them in foreign countries.

In new fields the post of Pracharak itself is an inducement and temptation for conversion. In such fields, out of the newly converted persons Pracharaks are in many cases appointed and their influence is utilized to the fullest. To attract people towards the missions, the posts are also advertised. But in settled areas, candidates are trained in their training schools and then appointed as Pracharaks. In new fields, the seasoned Pracharaks of settled areas are also deputed till such areas have fairly progressed. But in the settled areas the Pracharaks generally belong to the same area in which they work.

The emoluments, in cash, of the Pracharaks, range from Rs. 30 to Rs. 50. The Pracharak, in addition, as the teacher of the primary school gets contribution in kind yearly from each of the students, e.g., one maund of paddy or so. Further, he gets help in kind from the villagers of his jurisdiction on some other counts in lieu of the services he renders on behalf of the mission. The Head Pracharaks get emoluments ranging from Rs. 60 to Rs. 70 per mensem, in addition to what they get in kind similar to the case of the pracharaks mentioned above.

Rewards in different forms are offered to the successful pracharaks.

8. Answer: Different and diversified methods are used by the Christian Missions according to the conditions in which the people live and think.

Approaches are made on the plane of the understanding of the people so that exhortations may be quite intelligible and appealing to them.

Plans and techniques applied offer vehement inducements on the worldly plane. The areas chosen have been of purely tribal people whose ignorance and gullibility afford best field for reaping the harvest.

To start with, centres away from the touch of civilized people and possibilities of easy notice or exposure are chosen where a batch of missionaries or Pracharaks is settled who make announcements of the arrival of heavenly aid for the removal of the long-lived sufferings of the people. People are attracted to offer expression to their needs with the hope of their fulfilment. Holding this as the first grip, a sense of frustration and hopelessness, as to the means for the satisfaction of their needs of their belief and knowledge is created in the mind of these credulous people and picture of their needs being satisfied by the selfless services of the mission is presented before them. To convince them inventions or exaggerations are made to paint ugly and black pictures of their exploitation by the Hindu community. The Government is also not spared inasmuch as it is termed by them as incapable to solve the problems of the people or as hostile to their welfare. The basic achievement of creating disaffection, discontent, hatred, sense of isolation is further aggravated till the tribals fix it in their mind formerly the false conviction that they are the most hated, and neglected people, and non-Hindus. The remark of Mahatma Gandhi may be aptly quoted here:

"What have I to take to the aborigines and the Assamese Hillmen except to go in my nakedness to them? Rather than ask them to join in my prayer, I would join their prayer. We were strangers to this sort of classification—'animists, aborigines, etc., But we have learnt it from the English rulers."

This creates a favourable situation for the mission for gaining the confidence of these ignorant people. Then they begin rendering a few of the services, like, medical treatment, improving the sanitation, etc., which enables them to gain further confidence of the people. In course of this naturally some of the people come in more contact and begin to manifest signs of interest or devotion to the mission people with a feeling of obligations. People also begin to look upon them as benefactors. It is generally at this stage that the motives of the mission begin materialising, and it is at this stage that it has become easier for them to bring about all types of conversions—mass, group, family individual.

The flood of conversion movement in the Chhota-Nagpur district amongst the tribals—Oraons, Munda, Kharia, etc., entered in the Kaigarh and Surguja districts, and the mass conversions of the first two decades in Jashpur sub-division are closely related to those taking place in bordering tract of Chhota-Nagpur. Hence the mass movement of conversions that took place in Jashpur could be well illustrated from what took place there in strengthening the plans and technique of the missionaries for Jashpur.

(1) *Copy of the letter published in the issue of the newspaper "Statesman", dated the 12th May 1916.*

"The true history of the agrarian agitation in Chhota-Nagpur has yet to be written. The task has so far been attempted by partisans only. Munda children of the German Mission are even now sedulously taught the gospel of hate in the class-room of their schools. One of the school text-books entitled 'Nelem Odo Senem'—Look and Walk—which was published by the Munda Sabha of the G. E. L. Mission, Chhota-Nagpur, in 1909, tells how the ancestors of the Munda reclaimed the jungles and converted the country, by their labour, into a smiling garden. It tells the Munda boy how his forefathers successfully drove away all wild animals from the country and also how enemies who were worse than the wild enemies came in as interlopers and robbed them of the fruit of their toil. It further states that in spite of various laws framed by the English to restrain these foreigners (Hindus), the unhappy Mundas are still being despoiled by Hindus and Mussalmans. The schools in which these doctrines are inculcated are largely subsidised by our Government."

(2) *Extract from the copy of the official note recorded on December 16th, 1879, by Mr. C. W. Bolton, I. C. S., Secretary to Government of Bihar.*

"The missionaries made no secret of the fact that their principal motive in stirring on behalf of the Kols was to preserve and extend the influence of their Mission with their people."

(3) *Extract from the statement of Mr. M. G. Hallet, I. C. S., in the Gazetteer of Ranchi District, 1917.*

"During the fifty years which has elapsed since the mutiny, the history of the Ranchi district is one of agrarian discontentment culminating in the Sardari Larai and the Birsa rising. It is also the history of the spread of Christianity."

(4) Extract from the introduction by Sir Edward Gait to *Rai Bahadur S. C. Roy's book on the Mundas and their Country.*

"There is no doubt that the great success of the Christian missions in obtaining converts is due largely to the secular benefits which the Mundas, thus, obtained."

(5) Observations of late Sir Richard Temple, Governor of Bengal, made in 1876.

"An elaborate memorial has now been received bearing the signatures of all the German missionaries. It contains many passages or expressions which make me fear that the Kols having embraced or intending to embrace Christianity expect to have their rights (real or supposed) vindicated by their priests and pastors. It would almost be inferred from one passage in the memorial that in some instances they are dissatisfied with their change of religion because they do not find that it leads to social advancement. It so happens that the rights which the Kols claim in the land are being investigated under an enactment especially passed and by Tribunal appointed for the purpose, therefore, it is very undesirable that any extraneous agitation should arise, the benefits asked for by the memorialists so impressively on behalf of the Kols could be conceded in full only by depriving other classes—Hindu and Mohamedan—of something which they now enjoy."

(6) Extract from Lord North Brook's introduction to .
Mr. Bradley Bird's—"Chhota-Nagpur".

"The aboriginal tribes of India afford promising field for missions."

(7) In the booklet entitled 'An enquiry into the causes of land acquisition in Chhota-Nagpur proper', that German missionaries themselves could not make a secret of at least the following remarks:

"However, it must be said that the many of those who were the first in their respective localities in embracing Christianity, did so neither for the sake of knowledge nor for morality, but because they believed that, by coming into contact with Europeans and adopting their religion, they would be assisted by them in their social difficulties."

(8) In 1868, the German missionaries approached the Local Government with various charges against the Hindu Landlords, pleading the cause of the Kols. The then Commissioner of Chhota-Nagpur, Col. Dalton, investigated into the charges and has stated in his report to the Government:

"The Christians were more frequently the aggressors than the aggrieved."

(9) Extract from the resolution of the Bengal Government,
dated the 25-11-1880.

"An unquestioned fact that many of the latter (Kols) embraced Christianity merely in the hope of obtaining possession of lands to which they rightly or wrongly laid claim."

(10) Extract from the final report of the Survey and Settlement operation in the district of Ranchi, 1902—1910, page 80: In this Mr. John Reid, I.C.S., states:

"The German missionaries who were then the only missionary body in the country appeared to have adopted a theory that the Mundas and Oraons gave up their half, the fields of their villages for the maintenance of the Raja, when he was first elected, on the condition that they had the other, the better half, free of rent themselves, and that they continued to do so till the establishment of the British courts in 1834, from that period it was said, oppression

began. There is no evidence whatsoever in support of the theory that the half of the land was reserved for Raja. The claim to half the lands rent-free was evidently capable of indefinite extension. It was a very convenient theory for adoption by the turbulent ryots, who dreams of recovering their ancient status through the agency of Christianity."

(11) *Observations of Sir Steursluar Bayley, Lt.-Governor, in 1887 to 1889.*

"The religious movement among the Kols in the direction of Christianity has been at once a consequence and a cause of their disputes with their landlords."

(12) *Mr. G. K. Webster, I.C.S., in his report of April 8, 1875, on Land Tenure of Ranchi States in terms similar to the following:*

"Luthern Missionaries instilled such feelings in the Christian Bhuiyars that they turned the tables on their masters and took forcible possession of large quantities of land to which they had not the remotest title."

(13) *Mr. Grimley while introducing the Tenure Bill in Bengal Council in 1897 referred to the work of the Christian missionaries as affording ground:*

"For the belief that many persons conceived the idea that by embracing Christianity they would be entitled to the support not only of their spiritual pastors but also of Europeans generally in the settlement of their grievances and vindication of their rights."

(14) *German Mission report for 1875 discloses:*

"There is not the slightest doubt that the majority of our converts who apply for admission to the Church are almost actuated by secular motives."

(In the above quotations the term "Kol" is used for Adivasies – Oraon, Munda, etc.).

The Oraons and Munda of Jashpur being related with their neighbours of Chhota-Nagpur, they also were influenced with the sweeping tide of mass conversions that took place among their own kith and kin in Chhota-Nagpur. The whole history of the foreign missionaries in Chhota-Nagpur reveals how they under the pretext of taking up the cause of the tribal people misled them into the belief that they were separate from the Hindu community, the Hindu are aliens and their enemies, the Hindu landlords were their exploiters and oppressors, and turbulent rivalry with the Hindus and the embracing of Christianity were the only possible solutions for the solution of their problems. And thus ultimately led them into open feuds with the Zamindars and brought about their mass conversions to Christianity. In the Jashpur State the foreign missionaries created no less trouble. They began sowing the seeds of their subversive activities in the 1st decade of the 20th century in this area and the newly made converts of Chhota-Nagpur were cleverly used by them as fertilizers for the soil of this tract. The missionaries from the border lines of the Jashpur State began preaching the gospel of disloyalty towards the Ruling Prince, who being endowed with an exceptional prudence and foresightedness could see through the game of the missionaries. He made timely and wise protests against the movement of the missionaries to the Political Agents, and took a firm stand against their being permitted to carry on such kind of activities in the State. But the Britishers guided by their notorious policy of Divide and Rule permitted the entry of these foreign missionaries inside the borders of Jashpur. The result was, which was bound

to be, that the Missions established themselves firmly in this area too and converted as many as 40,516 persons up to 1921. So many subjects of the Ruling Prince had thus become fanatically disloyal to him. Here too the missionaries tried to spread the poison of false idea that the subjects were being oppressed by the Raja and that the people were mere slaves and that the people must revolt against his administration. As a climax the missionaries brought about an open rebellion by the converts against the Raja which resulted in loss of life even. But the disturbed conditions satisfied the missionaries all the more in their lust after gaining converts and in the years to come till today we have witnessed a continuous rapid growth of Christian population and along side with it the influence of the missions in all domains—religious, social and political. Jashpur was the first target of attack by the missionaries and all that took place here entailed a risk on the part of the British Government to support indiscriminately the missionaries. Hence the trouble that was imminent to break in the adjoining Udaipur State through the activities of the same missionaries was cleverly discouraged by the Political Department and thus fortunately this State was saved. It was through this State that the tide of the missionary activities was to enter Surguja, Raigarh and other adjoining States of the Chhattisgarh Agency which now form the part of the present Raigarh and Surguja districts. Hence these States were also saved by force of circumstances that had led the Political Department to think in terms of sobriety till it had regained the confidence of the people and the Ruling Princes. It was perhaps the postponement of the missionary enterprises in these States and it carried them safely till 1948. But as soon as India got independence, the secular policies of our Government as if granted a lease to these missionaries to enter into these States and to carry on the work of even the worst type of proselytisation, which they have done within the last three or four years in these places with the result that they have now thousands of converts while they had almost nil prior to the year 1948.

The sense by which the Political Department was thenceforth to be governed had led them to display an impartial attitude and in response to this it came to record certain truths. In the year 1936, Lt. Col. A. S. Meek, Agent to the Governor-General, Eastern States, Ranchi, made a report to the Government of India on the nature of the activities of the foreign Christian missionaries. A few of the following remarks or references of his will be sufficient to throw light in support of what has been stated above. It is an undisputable fact that the foreign missionaries have played a role in the history of India, of paving the way of establishing the foreign imperialism in this country. But it is fortunate that occasions used to arise in the midst of the imperialistic rule of the English when the truth itself warranted its expression through the mouth of the rulers themselves and, therefore, it has much more value:

(1) "Colonel Murphy went immediately to Udaipur and visited 15 of the villages, his visit being without any previous intimation. He found that the statement that the movement of the people in the Udaipur State towards Christianity was entirely spontaneous and actuated by a knowledge of the benefits to be received was entirely incorrect. The people concerned had no knowledge whatever regarding such benefits and had been actuated by one idea and one idea only, that being the receipt of money from the mission on loan . . . He found that the information had been disseminated throughout this area of the State that loans were to be readily obtained at the mission

station at Tapkara on a note of hand without security, all that was required of payers being that they should have their top-knot cut off . . . that when one member of a family had taken a loan all the members of that family were shown as would be converts . . . Christian schools had been started by catechists who had invaded the State from Jashpur and in one instance a mission teacher had stopped the boys from going to the State school. People questioned made it plain that their only purpose in going to the mission station had been to get money and all said that without this payment of money none would have sought to become Christian."

(2) "The Raja of Jashpur was prevailed upon to agree to 'terms of a *modus operandi*' but Friction continued and a few months later the Raja sent in a memorial of protest. His case was that 'conversion to Christianity was synonymous with subversion of old custom and existing rights and obligations'. He stated that the catechists induced catechumen to rebel against his authority and refused to render services due from them as rent-free holders of certain lands. He demanded that he should be permitted to vindicate his authority and enforce his traditional rights. The Political Agent was anxious to support the missions and while admitting that catechists did ignore the Ruler he held that the latter must abide by the agreement."

(3) "Mr. Blakesley made a thorough enquiry in Jashpur and submitted a full report to the Local Government in 1913. He found that the movement towards Christianity in the Jashpur State was in no sense a religious one, it was one actuated in lesser measure by the expectation of social benefits to be obtained, Christians being able to get their children married by the missionaries in the adjoining districts of British India without incurring heavy expenditure, but the real governing causes were political and agrarian. . . . He found that the missionaries had advanced loans to many of their converts and that the missionaries had a considerable hold on them by means of these loans. He found that the catechists interfered on every possible occasion in the temporal affairs of the Christian converts. 'These catechists carried complaint to the missionaries, wrote petitions for the converts, accompanied them to the courts, worked out cases for them and generally acted as unrecognised Vakils, the State authorities having no control over them at all'."

(4) "His (Raja of Jashpur's) distrust and dislike of missionary propaganda, especially that of the Jesuits, arose solely out of the agrarian and political agitation and the subversion of his authority which he foresaw, and against which he sought in vain the protection of the political autorities."

(5) "Mr. Blakesley showed that, under the guise of religious proselytism, political propaganda had been spread throughout the State (Jashpur). The Roman Catholic priests alleged that they had no concern with the temporal affairs of the State, but this was abundantly disproved and the Arch Bishop had himself been continually referring to the Political Agent in respect of temporal matters. He expressed the opinion that the rulers authority had been seriously undermined, a result which, he observed, the Chief (Raja of Jashpur) had himself expected from the spread of mission activity in his State. He pointed out that his predecessor had in 1906 assured the Chief that he would be responsible that his authority in his State would not be weakened by people becoming converted to Christianity, a promise that had not been maintained."

(6) "I will set down here also the gist of note made by Mr. Napier, that the Anglican Bishop of Nagpur, who had worked by the side of the Jesuit Mission, had told him that they had no real hope of Christianising adult men

and women but that they did hope to be able to instil the doctrine into the minds of children. This accounts for the recent action of the Jesuits in removing children from the Udaipur State to the Catholic Station at Tapkara, in Jashpur."

(7) "I now come to the disturbances which occurred in Jashpur in 1922, and which resulted in some loss of life and in the deposition of the Chief. In May 1922, the Superintendent of Police at Ranchi informed the Bihar and Orrisa Governments that a society had been formed by the Lutherans of Ranchi called the Unnati Samaj. . . . In July, an Englishman, who had been 'in Jashpur in connection with the recruitment of coolies for the Tea Gardens in Assam, reported to the Political Agent that there was a dangerous movement amongst mission preachers in the State, and that secret societies had been formed. . . . Enquiry revealed that the trouble was caused by the Unnati Samaj acting through the agency of the Lutheran Pastors and Pracharaks. A state of rebellion ensued, and the Raja connived at illegal acts of repression designed to secure his secret purpose of expelling the mission agents from his State."

(8) "No trouble of any serious dimensions seems to have taken place till 1927 when the Superintendent made a report that the Roman Catholic Mission was taking a strong action in spreading Christianity through the large Khuria Zamindari, a jagir of the State (Jashpur), which had hitherto not entered the field of the missionary activity. . . . The Superintendent at the same time was ordered to go into the Ilaqa and make a report on the conditions there, and he found that the priest had commenced their operations thereby sending Christians into the country who concealed the fact that they were Christians and took service as field labourers or lived there with relations. When in course of time a sufficient number of such people had taken up their residence in the Ilaqa three preachers went into the country and they appointed 16 assistants from amongst the Christians who had gone to live there and a mass movement of conversion to Christianity ensued."

(9) "Describing the position as it is today in Jashpur, the Superintendent gives the population of the State as 193,000, the number of Catholics 50,000 and the Lutherans 4,000. Christians are now to be found in practically all villages of the State (and continuous pressure is being exerted by the Fathers to secure conversion of the remaining part of the population.)"

(10) "There are 12 Jesuit Fathers resident in and distributed throughout the State (Jashpur). There are 163 Indian preachers paid at rates of Rs. 4 to Rs. 6 plus a small quantity of rice from each Christian family. The Christians have given these preachers little land so that each holds also a small farm. They are badly educated people and the Superintendent describes them as mere pawns in the hands of the priests. They act as Vakils for their people in all matters, and interfere continually in all temporal affairs. They are compound non-cognisable criminal cases and pay the composition money into the mission funds, and they, at times, hide criminal cases occurring in their communities. In 1935, a preacher was convicted for attempting to suppress the offence of murder and the record of trial shows that one of the Catholic Fathers knew of the murder and connived at the concealment of the crime. There was a case in 1928 in which preachers so persecuted certain aborigines who had renounced Christianity that one of them committed suicide. The Superintendent shows that these people have no regard for the ruling House, and that they have in their hands to cause riots and rebellion. The Superintendent has shown tact in his dealings with

the European priests and gets on well with them, but he states that they have no interest in purely humanitarian work and that they have done nothing for the people on the medical side, their whole aim being to secure converts and to increase the number of Christians in the fold."

(11) "The Roman Catholic Mission has established co-operative banks and through these banks they secure the added obedience and devotion of the people. They encourage immigration to the Assam Tea Garden, and on the return of the immigrants get them to deposit their savings in the banks."

12. "This officer is of opinion that in course of time the Jesuits will convert all the aborigines of all the States in this part of the Agency. If this were to occur and foreign priests were to be given full freedom of entry and residence the result might be virtually a foreign Government of the whole group."

(13) "I have shown the admissions of the Jesuit Archbishop of Calcutta and of the Anglican Bishop of Ranchi that, in so far as religion is concerned, the change of faith has practically no meaning for adult men and women amongst aboriginal people. It is to my mind clear from the methods adopted by the Roman Catholic Missionaries that they too know that the theory of freedom of conscience is a sham. They know fully well that, as the historical account of missionary enterprise which I have given abundantly proves, the aboriginal people of this part of India change their faith and accept Christianity in the expectation only of material benefits to be received. True religion has nothing whatever to do with the matter."

(14) "We have seen that the late Raja of Jashpur was described by many political officers and by the Chief Commissioner of the Central Provinces as a just and kind ruler. He was, apparently, a man of exceptional personal merit who had kept his people content. He saw the danger that lay in store for him after the missionaries entered his State and he endeavoured to keep them out. They were forced upon him; he lost heart; and when the missionaries stirred up agitation he was unable to cope with the situation and was deposed."

The above is, in short, the historical record of the deeds of the foreign missionaries—the deeds which speak for themselves to present a true picture—the picture which represents the implications of their present activities also as also of the future. As to their methods enumerated in the question, it must be stated that they employ as all these methods. In further support of this a number of their recent acts and commissions are herewith appended to this—Appendices A and B. Reference to these is invited.

9. Answer: No instance has come to notice where a person of Matriculation standard or above has converted himself to Christianity. There are instances where boys who have studied higher classes in the mission schools have been converted. But in such cases the background of long association and the inducements of material benefits were responsible to cause their conversion.

No instance of a well-to-do person of an annual income of Rs. 1,000 or above of his being converted has come to our notice.

10. Answer: In this area, so far, we have not come across any instance where the conversion was the result of religious conviction.

11. Answer: True Christianity should not become the cause for the loss of any kind of loyalty to the nation. But the experience is that the conversion to Christianity has adversely affected the national loyalty and outlook of the converts. Which is this Christianity then? It is the Christianity of the Foreign Missions and not of Jesus Christ. Rev. E. De Meulder, S. J., the foreign missionary whose influence works in this tract, may be cited as an authoritative representative of the mission-Christianity. He has written a number of books, like "The Whole World Is My Neighbour", "The Tribal India Speaks", "India Immortal", etc. In his literature, he appears to have spared no pains to make the best of the propaganda for the mission, to justify with the skill of perversion and twisting facts all the activities of the mission, to secure as much benefit as possible from the Government and to instil in the mind of the reader contempt for all that might expose or cause failure of the plans of the mission; but, he has not failed to decorate his books with the glazing photos of personalities like Mahatma Gandhi, Pandit Jawaharlal Nehru, Rabindranath Tagore, etc., and why should he have not done so, if he had thought that the blocks of photos in his books would almost blind the readers as to the purpose and reality behind them. In his "The Whole World is My Neighbour", this Rev. Father of the Catholic Mission pleads:

" . . . the problem of problems in India is that of the untouchables and of the aborigines—in all close to 100,000,000—no social or political legislation can change the status of these people as long as they themselves believe in the essential Hindu tenets of birth, rebirth, re-incarnation, *karma* and caste. Similarly, caste Hindus can logically treat the untouchables in the villages in no other way than they have always done throughout the centuries. The iron law of *Karma* makes untouchables or touchables from birth onwards, and no power on earth can change it. The only solution—is a change of religion to either Islam or Christianity. If these 100 million people join Islam, then the Hindu-Islam Problem remains entirely insoluble. The conclusion is that a third major community is needed in India to keep the balance between the two others and help to keep peace in the country. This third community is the Christian community, mainly (not only) recruited from the 100 million aborigines and untouchables."

He further suggests in this book :

" . . . let young India cast a glance at the Muslim soul and at the Hindu soul. Let India study their respective relations to Christ and see whether anyone else is as fitted as he is to be the common corner stone of Greater India."

Finally, in his "India Immortal", the Catholic Rev. Father dreams:

" I have no doubt that a Catholic India would have been the brightest pearl in the Crown of Christ, the King. Neither have any doubt that Catholicism, with its message of human personality distinct from God, free will, the essential goodness of matter, God's Mercy, etc., would have made far a greater India than the one we know, and by the very fact, for a better world."

The above are the aspirations of the Christian Missionaries in India. Conversion of people is their motto, and, through it, the political domination over this country. The very methods and the process employed for bringing about conversions cut at the very root of the native sense of national loyalty and outlook. Almost all conversions have been preceded

by the deliberately created background of extreme discontent and abhorrence in the mind of the would-be-converts for their own heritage, culture of thousands of years, social bonds, past history, things of common pride and honour, and other vital factors which go together as the very essence of the sense of nationality. Can it be believed that a convert who, in the very process of his conversions to Christianity, became defiantly antagonistic to the brotherhood of his community and the fellowship of the countrymen will never be able to regain as a convert what he has lost while in the process of his conversion? It was not for nothing that Dr. Verrier Elwin, the anthropologist, wrote, in 1944:

"Tens of thousands of aborigines have been converted in Chhotanagpur. The beautiful Santhal Parganas is rapidly becoming a Christian country. In Gangpur State, every one of the aborigines has been converted. The entire tribe of Karens has been baptised, and so has every Lushai. In western India, the Bhils and other tribes have been vigorously proselytised. At the present rate of progress, the entire aboriginal population will be converted. It will be turned into a querulous, anti-national, aggressive minority community, with none of the old virtues and few of the new, which will be a thorn in the side of the future Government of India."

Shri K. M. Panikkar, who has served as an Indian Ambassador in China and Egypt, has also said :

"In the first place, the missionary brought with him an attitude of moral superiority and a belief in his own exclusive righteousness . . .

Secondly, from the time of the Portuguese to the end of the Second World War, the association of Christian Missionary work with aggressive imperialism introduced political complications into Christian work. Inevitably, national sentiment looked upon Missionary activity as inimical to the country's interests and native Christians as secondary barbarians."

Dr. W. Y. Evans-Wentz, M. A., D. Litt., B. Sc. (Oxon), in his speech has delivered a previous warning :

"My friends, the Missionaries have already corrupted and denationalised a large proportion of the boys and girls of the Kendyan chiefs. I could give you names of boys and girls who are at this moment ashamed of their own Singhalese parents; and these boys and girls were educated in Missionary school. And so, from this point of view, the Missionaries have done much positive harm to Ceylon. Let us now sum up—

- (1) The Missionaries have taught false doctrines.
- (2) They have misrepresented Christianity.
- (3) They have divorced you from your ancestral culture.
- (4) They have made you worldly.
- (5) They have made your boys and girls ashamed of their own parents :"

As a matter of fact, the whole history of India bears testimony to the sad fact that conversion to Christianity adversely affected the national loyalty of the converts. Right from the first war of our Independence in 1857 till we won it, the history reveals in broad daylight that the converts as a community did not participate in any of our national struggles. Dr. Duff,

known amongst the missionaries as the great Missionary, has made a clean breast of the use the foreign Government could make of the converts :

"Theory and practice alike concur in proving, that to increase and multiply the members of native Christians, is to increase and multiply the only class of truly staunch and loyal native subject of the British Crown among the teeming millions of India."

During our national struggle in 1857, the Tribal people of Chota-Nagpur and adjoining areas had shed their blood as any national of other part of the country. But the history also speaks that the Christian converts who were made of the same blood and flesh of the tribal community to which they had belonged only a short time before, had taken pride in fighting for the British Government, Dr. Richter has described this :

"At Chhota-Nagpur, the German Missionaries offered 10,000 Kols as auxiliary troops. . . . But for any one with eyes to see, it was as clear as daylight that in the native Churches there was a class of people whose interests were coincident with those of the Government, and upon whose good faith, reliance could be kept absolutely."

The small area of our two districts where there are now converts to a number more than a lakh is a witness to this feature. It is the converts who are whole-heartedly supporting the cause of the Jharkhand Movement—the movement for a separate home-land for Adivasis as they say, the non-Christians Adivasis do not support this movement. The persons, who are made leaders of this movement like, Jaipalsingh and others, are all converts.

The attitude of the converts towards our National Reconstruction Efforts has been most disappointing. The converts felt no hesitation in obeying the missionaries in the act of opposing the welfare works of the Tribal Welfare and Social Education Department. The record of these departments can bear testimony to this.

Even the days of our national importance have not invoked their interest. In unavoidable circumstances, their mechanical participation is only seen. One example of this may throw sufficient light on this. Attention is invited at page 5 of the issue of "Ghar Bandhu", the official organ of the G. E. L. Church—enclosed with Appendix B—a news is published about the opening of a Church in Zaria Coalfields. It was opened on the 16th August, the day, which the publisher says would be more important than the 15th August—the day of Independence.

Many instances have been cited in reply to the different questions which in the main will indicate the same conclusion. So long as conversions of the type, which have taken place, will continue more and more, this aspect is bound to arrest our anxious attention. The simple reason is that religion had no or in rare cases very little part in such conversion, and what is essentially contained in it is all that must adversely affect the national outlook of a person. The demand of Naga land in Assam and Jharkhand in this area and all that is happening in Travancore-Cochin are, at present, but the minor experience of what is in store for the future, if not checked in good time.

12. Answer: It is not the Christian preaching but the mission propaganda that is generally carried to bring about conversions. This takes place in all the places mentioned in the question.

The other places where they carry on this propaganda are:—

- (a) Mission-managed hotels or lodges, like Gass Memorial of Raipur.
- (b) Social clubs and libraries and free reading-rooms.
- (c) Students' Associations.
- (d) Labour Unions.
- (e) Tea Gardens.
- (f) Labour recruiting centres, like Catholic Labour Bureau.
- (h) Banks and moneylending business centres.
- (i) Co-operative and Credit Societies and Insurance Companies.
- (j) Newspapers and other kind of literature including posters, pamphlets, tracts, etc.
- (k) Railway station platforms.
- (l) Motor stands.
- (m) Dharamshalas.

13. Answer: Yes, such kind of propaganda has offended the sensibilities of people of other religion. It has also resulted in unpleasant consequences. There are numerous instances to this effect which have been cited under question 8 and elsewhere.

14. Answer: Yes, foreign missionaries also use such language. The following two examples may be sufficient to prove this:—

- (1) In 1950, in the village Chando, Talsil Samri (Surguja), Rev. K. C. Burdett of British Mission of Mawabhandaria with others, during the course of their propaganda shouted loudly the following slogan with the result that the religious feelings of the Hindus were hurt:

मंदिर म है पत्थर की मूर्ती उसे न सिर अकाना चाहिये ।
रामचंद्र दशरथके बटा उसे न भगवान मानना चाहिय ॥

- (2) Rev. Father J. B. Van Boxtel of Ambakona Roman Catholic Mission is complained to have abused the Hindus and their religion in the village Sukra, P. S. Sanna (Jashpur). He has been prosecuted for the same and is standing his trial in Criminal Case No. in the Court of Shri Quazi, Additional District Magistrate, Jashpur.

in the documents which we are forwarding herewith in many places, it will be seen how the foreign missionaries have used language and remarks to offend the sensibilities of the people of other religion. Some of the instances have been recorded under question 8 also which may also please be referred to in this connection.

15. Answer: Pracharaks invariably are from the class of the local converts. In areas, where the missions start the work newly, outside pracharaks are imported. In the initial stages of their work in Jashpur, the Mission had brought pracharaks from Chhota-Nagpur many of whom, in course of time, got settled here. Similarly, in Surguja also the missions brought in Pracharaks of Jashpur and other places who are still working there. They generally belong to the family whose main occupation is cultivation. Generally, they are persons who have studied up to the seventh vernacular standard. They are supposed to be the preachers of the chapel of their jurisdiction and work as teachers of the mission primary schools.

The Pracharak is the strongest link of the mission's field work. Pracharak is supposed to be the most devoted servant of the mission. The principal work with which a Pracharak is entrusted is that of bringing about conversion of the non-Christian people of his area. With this sole aim in view, he has to carry out different activities of the mission, and through the instrumentality of these, he is supposed to achieve the aim.

The following are the important functions which he performs:—

(1) As a teacher of the school he exerts to enrol as many students as possible. He makes best efforts to see that people don't send their children to other non-mission schools. In this direction, he holds panchayats of his own people, for those persons who, despite his direction, dared to send their children to some other school. If the persons do not yield even to this pressure and do not agree to withdrawing the names of their children from the prohibited school, he reports their names to the mission heads for award of punishments. He gives religious instructions to the students and pays special attention to the fact that non-Christian boys learn by heart the Christian prayers and at least the Ten Commandments. His success is judged more by the number of non-Christian students he has enrolled in his school, the extent to which he has succeeded in disallowing the Christian boys and girls to attend other schools, and the number of non-Christian boys and girls he has converted or prepared for being converted.

(2) The Pracharak holds Sunday Prayers. He maintains a roll of those who have to attend these. Absentees are taken to task in panchayats and, if this fails to serve the purpose, he reports the names of such persons to the mission heads for action.

(3) He trains boys and girls of the villages for performance of dramas, dialogues and other means of propaganda designed to attract the people to Christianity.

(4) He maintains the list of persons due for baptism. He acts as God-father to the baptised children.

(5) He plays a roll of the physician or arranges for medical treatment of particularly those who are supposed likely to be induced or influenced for conversion. But, at the same time, he offers his services to the sick person and induces the person to accept conversion as means of speedy recovery or when he attends the dying persons as a means to his sure entry in the heaven.

(6) He performs intensive tour in his area. He holds meetings and makes propaganda for Christianity and in favour of the mission to which he is attached.

(7) He is the immediate guide and adviser of his flock of people in respect of their difficulties and problems in relation to mission affairs. He takes lead in working out social boycotts in favour of the mission.

(8) He keeps himself informed about the needs of those non-Christian persons whom he believes likely to agree to their conversion, if their needs are promised to be satisfied. Further developments take place with the aid of the mission heads.

(9) He looks after other activities of the mission, like—

- (a) Seeing that the converts deposit their savings with the mission bank.
- (b) Converts pay their yearly contributions and other periodical and incidental subscriptions.

- (c) Recoveries of fines are made.
- (d) Working of the grain golas and recovery of grains due.
- (e) The non-Christians, who have received loans or other benefits, attend Sunday Prayers and develop into readiness for conversion.
- (f) Distribution of the mission literature.

(10) He sees that Christian festivals are observed as desired by the mission. He brings about large gathering of converts and non-Christians at certain festivals and fairs observed and conducted at mission centres.

(11) He sees that no Christian boy or girl is able to marry a non-Christian girl or boy without the latter being converted, and that all marriages take place accordingly.

(12) He tries to keep or bring the panchas of villages under the command of the mission as the work of the mission is most facilitated through the help of the panchas. If the panchas appear not well disposed towards the mission, he tries to make them unpopular to bring about their removal and substitution of those of his liking. He is supposed to manage these affairs skilfully enough to avoid possibility of exposure of the designs of the mission.

(13) He sees that none of the persons of his flock could possibly take the liberty of mixing up freely with the non-Christians especially during their folk dances. Similarly, he takes precaution that none belonging to the mission attends the festivals or social functions of the non-Christians.

(14) He makes attempts to see that customs and ways of living prescribed by the mission are fostered in place of pagan ones.

(15) He sees that arrivals of the heads of the mission are met with attractive receptions and big gatherings are arranged.

(16) He has to attend periodical meetings held in the mission centre. Every month or on other fixed time, he has to submit his written returns showing the progress of his work ; the important items are—

- (a) New births.
- (b) Deaths.
- (c) Number of non-Christian boys and girls converted.
- (d) Roll of the Girja.
- (e) Number of times the panchayats were held.
- (f) How many times prayers were held in the week.
- (g) Evening Prayers.
- (h) How many times during the week catechism was taught.
- (i) Number of visits to the sick persons.
- (j) Recovery of school dues.

In the same report, he has to report about other things of particular importance for the period in question, for example—

- (a) If there are any, how many school-non-Christian children have been prepared for conversion.
- (b) Possibilities of extra income for the mission.
- (c) What experiences met with in his attempts to convert people.

(17) In general, the pracharak has to exploit every opportunity to bring about conversion of the people. To this end, he has to try to create a sense of disbelief, frustration, hatred, futility, etc., in the mind of the villagers with regard to their customs, traditional beliefs, deities, places of worship, saints and persons held in reverence, present state and way of their life, religious and social bonds, economic and political condition, the prevailing sense of security and all hopes of the betterment of their conditions without the support of the mission. He has to employ all kinds of methods and means to succeed in such aim. The more he succeeds in such attempts the better field for the success of the mission he is supposed to have created.

The Head pracharak supervises the work of the pracharak. He guides and advises them. By rendering all possible help to them, he strengthens and intensifies the work of the pracharaks.

16. Answer: Generally, the pracharaks are educated up to the VII vernacular standard. Persons educated in the Christian Mission schools are alone without exception appointed as pracharaks after their training as pracharaks. They get emoluments disproportionate to their qualifications inasmuch as they receive much more than what they deserve or could get anywhere else. Special rewards are offered for increasing the number of converts.

17. Answer: Missions run training schools or classes where chosen persons are trained up to undertake the work of pracharaks. The training consists of such kind of teaching enough to make the candidate as fanatic as possible. The candidate is made to imbibe in himself the zeal, persistence, and the faculty to exploit situations to gain converts. The pracharak is supposed to work in different capacities—as a teacher, a manager of grain golas, holder and leaders of panchayats, convener and taker of Sunday Prayers, acting as a mediator in the moneylending business of the missions, recruiter of persons for different tea gardens in Assam, Bhutan, etc., watchman over his flock of people to guard against their being influenced by people or things outside mission range, propagandists of all mission activities, etc. Training thus consists of the above items amongst others which together make a pracharak a stronghold of the mission in its area.

No case of a local pracharak having been sent to foreign from these districts for training has come to our notice. It may, however, be mentioned that Shri Juel Lakra, the President of the G. E. L. Church and the associate of the Jharkhand Party, for the last about 15 years, was educated in America and had visited Germany and other countries about two years back with certain other members of the Lutheran Church. At present, he is also the member of the Surguja Board which is carrying on its activities of proselytisation in the Surguja district for the last about four years. An example of an advertisement that has appeared in the "Ghar Bandhu" magazine (issue of May 1954), of the G. E. L. Church may be cited here. In this, the Secretary of the G. E. L. Church Council of Ranchi has invited applications from Lutheran Young graduates belonging to the G. E. L. Church for being selected to be sent to Germany for higher Theological studies.

18. Answer: The area of a pracharak may range from one village to about four villages on average according to the density of population, the number of converts, the possibilities of increasing the number of converts, distance between the villages and from the mission centre, the nature and type of people where he has to work, difficulties and opposition to be encountered and overcome, etc.

Head pracharaks, fathers, assistant fathers and pastors of the mission centres supervise the work of pracharaks.

The following are the criteria of the success in a pracharak's work:—

- (a) Increasing the number of converts.
- (b) Formation of fanatic community of converts under the command of the Mission.
- (c) Collection of money and grains from the converts.
- (d) Creation of mission influence and terror sufficient to render the non-Christian population submissive.

19. Answer: Literature in different forms suiting the nature, type and understanding power of people and areas where to be distributed, are used, e.g., books, pamphlets, tracts, weekly, monthly or other periodical magazines, newspapers, circulars of missions containing instructions and directions, etc.

All such literature is created with the object of making vehement exhortations to the people to embrace Christianity. To this end, not only Christianity is extolled to the extent of ridiculous and absurd claims of the mission institutions of bringing miraculous happiness and salvation to the people, but also vilification of non-Christian religious faiths, dogmas, rituals, cultures, customs, etc. Instances are not wanting when such literature is seen to have covered political domain in order to justify the politics of the missionaries as if supported by the principles of Christianity. In many a place, even principles of Christianity are loosely relaxed and misinterpreted to justify the nefarious activities of the missions towards their reckless attempts to expand the community of their adherents. The literature is also seen not to have failed to try to assume exclusive claims of the Christianity propounded by the missions over the whole ethical code of the world—in short, to exemplify we might quote what Miss Jane Alden stated in the American Magazine *Asia* for June 1926, while she was travelling in India and was the guest of some missionaries who had given her some books to read—she found these books containing expositions about Indian religion in following terms:

“If the beliefs and practices are not good, they are not Christians. If they are good, whatever is good in them is borrowed from the Christian religion.”

In America some of the missionaries claimed that Rabindranath Tagore had derived his inspiration for *Gitanjali* from the *Bible*. To this, the poet replied—

“The *Bible*, I have never read ; I tried to read it. The first two books I tried. They were so so violent, I could not. I have heard that the Psalms are beautiful. I must read them some day.”

Mahtma Gandhi held Christian religion in all reverence and for this reason some of the missionaries have tried to impress on the Hindu mind that but for his inspiration from the *Bible*, the Hindu religion could not have made him as great as he was. But we wonder if these missionaries have ever read the Chapter XX of his book “The Story Of My Experiments With Truth”. Herein Mahatma Gandhi writes—

“I began reading it, but I could not possibly read through the Old Testament. I read the book of Genesis and the chapters that followed invariably sent me to sleep. I plodded through the other books with much difficulty and without the least interest or understanding.”

The literature issued by the missionaries will also be seen containing deliberately manufactured snap-shots to make the Indian civilization ugly and loathsome. It will be interesting to read the following passage from what Shri I. J. Appaswamy, a wellknown Indian Christian, wrote in the July 1919 number of the "Young Men of India, the Organ of the National Council of the Y. M. C. A. of India and Ceylon":

"Some of my friends have told me that they feel that missionaries, in taking snap-shots, select often the ugliest and worst features of Indian life I have myself heard missionary addresses in which undue stress has been placed on the darker aspects of Indian civilization The explanation that missionaries generally offer when questioned as to the reason underlying their policy is that they want to raise money for India and to enlist the sympathy of the people of the West in missionary enterprise and that this is the best method for that purpose."

To cite an instance, John Fischer may be quoted in his article published in the "Catholic Digest" of February 1952' "A Step Toward Lasting Peace". The world revolution is on, and if we do not guide it, the communists will descend from his book, to show how darker aspects of the unfortunate Indian life are exhibited to the foreign countries: "Once I threw a banana peel out of the window of a train to a monkey sitting on the platform of a little station west of New Delhi. The monkey never got it; a pack of naked-brown children beat him to it, and nearly clawed each other to pieces before the biggest gulped it down. Not a banana, just the skin; and this was not a famine area." Yet another example of a skilful refined way of lowering the Hindu culture and religion in the eyes of the people may be quoted from the book "India Immortal" written by E. De Meulder, who is hailed by the missions as a great Christian Missionary: "All the *rishis* of ancient India that were saved, were saved because in all sincerity they did not know Christ explicitly But if those noblest *rishis* of India, now glorified in heaven, were to be reincarnated what would their message be? They would cross and recross the country and cry out unceasingly: "Bharat, Bharat, we have stared ourselves blind by gazing at Truth, and it was Christ we were looking for but unhappily we did not know; we have crippled ourselves, and it was he, we were reaching after; at the gates of India's shrines we have squatted, arms dried up pointing to heaven and it was He, the Christ, we were pointing to. The best systems of thought we built were centred on Him, our Bhakti movements were pure longings for Him, our temples, our greatest epics were but a mighty sigh for Him, and we did not know. Join Him! He alone is worthy of the utter self-surrender of which we dreamt. By following Him, you render to God the highest glory. Christ alone is worthy to be the heart of Indian culture."—"Such is the message of the Indian *rishis* to Young India."

H. Butterfield, Professor of Modern History, in the University of Cambridge, has rightly said in his book "Christianity and History" to show how Christian Missionaries have ever tried to excel in the art of exploiting all situations, religious, political, social, to expand and make felt their influence:

"When I hear Churchmen condemning Communism today and saying that only liberal democracy is admissible for a Christian form of society, I am faced by the fact that so far as I can see ecclesiastical authority at the critical moment once condemned democracy in the same way. Suppose, for a moment that Communism were ever to be established in

the world, then the Church which now claims to stand for democracy would be following the pattern of its former behaviour if, a hundred years hence, it were to turn round and tell us that after all nothing could be more Christian than the classless society."

The above are a few examples of the kind of refined propaganda carried on by the missions. There is numerous other vulgar type of literature which contains even rustic, crude and ignoble vilification of other faiths, to foster an attitude that all heathens or non-Christians are savages, ignoble or inferior to the religion and culture propagated by the missions. It will not be possible to quote such voluminous material and hence the literature which is available with us is being sent herewith with prominently relevant portions marked in ink or pencil.

20. Answer: Besides magic lanterns, films and loud-speakers, the missions employ the following methods also:—

- (1) Lyrical propaganda.
- (2) The ideas of Melas being deeply ingrained in the culture of India, the missions also convene these and carry out proselytising campaign through the agency of recreative programmes of different kinds.
- (3) Bible study by correspondence.
- (4) Radios and gramophones.
- (5) Pictorial posters and calendars.
- (6) Schools, colleges, hospitals, orphanages.
- (7) Banks, grain *golas*, co-operative societies.
- (8) Student and Labour Unions and recruitment of labour for Tea Gardens at Assam and Bhutan.
- (9) Village tours and camps, and dramas, folk songs, etc.
- (10) Flannelgraphy.
- (11) Libraries, bookstalls, social service clubs and other kind of associations.
- (12) Propaganda in different forms through the agency of pracharaks and other staff of the missions.

It may be worthwhile to mention that a new film is reported to be under production at the instance of the Belgian Roman Catholic Church. The film will depict the life-story of the Father Livens of the Catholic Church who worked in the village of Torpa in Ranchi district. It will show how the wife of a zamindar was seriously ill of malaria and how the medical help rendered by the Father Livens to cure her made him popular enough to create a field for the mission work. Further, it will be shown how Father Livens took up the cause of the poor ryots against the tyranny of the zamindars and, thus, won the hearts of the poor. It is also reported that the film is supposed to exhibit the ugly aspects of the Indian life and, thus, impress the Indian civilization as an ignoble object to be thrown away in favour of Christian culture. It is said that the film would be a bigger attack on the Indian civilization than that was intended to be through Miss Mayo's "Mother India". Yet another film is reported to be under production by the same Catholic Mission by name "The Hindu Rebel". In this film, it is reported attempt of the meanest type have been made to depict the life of Nanasahib Peshwa, the Great Hero of the War of Independence of 1857, as black as possible.

21. Answer: The following cases have come to notice where patients were refused help at critical stages:

- (1) Mansu Oraon, Charatu Oraon and Letuwa Oraon of villages Karwa and Madawa, police station Samri (Surguja), Amarsingh of village Nawadil Tapa Madawa, police station Samri (Surguja), Mogiaram Oraon of village Surpari, police station Samri (Surguja), Vithuram Oraon and others of Madawa area, report that last year when cholera epidemic had broken out in their area they had approached the mission centre at Khutipara-Chando (Church of Christ Mission). The missionary in charge of this mission centre exhorted them to embrace Christianity on the pretext that this alone could enable them to avail of the medical services of the mission. In some cases the missionary totally refused help on the ground that the people concerned did not concede to becoming Christians. In other cases though he gave some medical aid, it was neither sympathetic nor equal to what was rendered to the converts unconditionally.
- (2) One Fadug Bhagat of mauza Amertoli-tola-Goreakona was seriously ill sometime in March or April of 1953. The Father of the Gholengh Mission, Rev. Bulckans, was sent for medical help. The Father told the sick man that he could not render him any help unless he and other members of his family embraced Christianity nor would the medicine be effective without seeking shelter of the divine Church. The man, when found that no help could be procured to save his life at the critical stage inspite of his repeated requests to the Father, he gave his assent to become Christian. The Father got a document executed by him that on his recovery he would tender all other members of his family for being formally converted. Ultimately, the poor man having died, the plans of the Father remained unfulfilled so far as the conversion of the members of the family of Fadug Bhagat were concerned.

Regarding the school children, please refer to question No. 8.

22. Answer: Different missions hold their own fairs separately. Usually the programmes conducted at such fairs contain the items of the following nature :—

- (1) Prayer. (2) Confession of Sins. (3) Dramas. (4) Dances. (5) Games. (6) Magic lantern shows. radio and gramophone programmes. (7) Announcements of promotions or rewards to the successful pracharaks and other workers. (8) Prize distribution and award of diplomas to students having passed "Bible" or catechism examinations with credit. (9) Reading and appreciation of the progress and enterprise reports of the pracharaks and other staff. (10) Acceptance of offerings from the people and encouragement to such offerings to the Fathers of the Missions. (11) Processions with mission slogans and hymns. (12) Holding of market shops. (13) Distribution of crosses, badges with inscription of images of Jesus Christ or Virgin Mary, leaflets, pamphlets, tracts, etc. (14) Receiving of blessings from the preachers of the missions. (15) Hoisting and demonstration of mission flags and other

tokens. (16) Speeches, lectures, lyrics, debates, discourses, chorus songs, etc. (17) Baptism of new entrants with pomp and show before large gatherings.

According to the dictates of the mission heads, all the converts of the jurisdiction are supposed to attend the fairs and the programmes. Mission schools, hospitals and other organisations have to participate on the institutional basis and these are tried to be presented before the people in the best of the colours. In short, the whole show consists of skilful and vehement propaganda on behalf of the mission. Such fairs have invariably encouraged conversion of the non-Christian people of the villages who are also encouraged to attend the fairs and stay in the mission premises.

23. Answer: Missionaries and pracharaks are seen often making references to the Central and State Governments in India. In some cases they have made even personal references to the Prime Minister of India, the President of India, Chief Ministers and other Ministers. Such references in almost all cases have emerged out of their antipathy towards the welfare activities of the Government and birth of active public consciousness of the implications of their activities against public interest, peace and tranquillity in the country. The missions appear cherishing the fear that the more people are drawn towards the Government the more they would lose their hold on the people, especially the community of their converts. To this end, therefore, they have always looked with disfavour on the items of the National Reconstruction Schemes of the Government. The following items have been almost always the subject of their references:—

- (a) Adivasi schools started by the Tribal Welfare Department. They have always raised a hue-and-cry against these schools and pleaded explicitly or impliedly for their closure in favour of mission schools.
- (b) Social education drive and camps were treated by them as a great handicap to their activities similar to the Adivasi schools.
- (c) Even though their schools are for all practical purposes the instruments to bring about conversion of school children and their parents or guardians, they are sparing no pains to secure recognition for such schools.

In their books, magazines, newspapers, etc., the missions have often made unfavourable comments and remarks against the policies of the Government—educational, economic and political and social welfare—not as fair comments but actuated with the motive of discouraging such schemes as would possibly come in the way of their desire to maintain a monopoly of their ideas and beliefs in the people around them.

It is believed that the copies of such references could be obtained from the Governments concerned and that the Governments would be in a position to enlighten the committee. However, a few of the references which have come to our notice are appended separately herewith.

The Home Boards of all the missions are in the foreign countries. In their literature the missions are seen often referring to the foreign countries. A few of such which are in our possession are also separately appended herewith. Such references among other things primarily would disclose a systematic policy of planning enlisting of sympathy and support of the Indian people for the particular political ideologies of the missions and the particular

blocks of countries which they favour in disregard of the accepted foreign policies of our country. How Foreign Embassy of America is connected with the Christian Missions of our country can be well illustrated by the following instance. One Mr. Sheo Avatar Chaube, Pleader at Khunti, district Ranchi, had written a letter to the Foreign Embassy of America at Delhi for supply of certain books. The office of the Foreign Embassy replied that the books could not be supplied till Shri Chaube had forwarded to them the approval and recommendation of the mission at Khunti. This we have come to know through a reliable source.

24. Answer: There are none. It is reported that some Christian converts reconverted themselves to Hinduism, but this was not the result of working of any institution or organisation.

SOCIAL RELATIONS

25. Answer: The relations between the Christians and non-Christians since the year 1947 have all the more deteriorated. The chaotic conditions in the year 1947 and the success of the Muslim League as if enkindled new hopes and aspirations in the mind of the missions to fight for Jharkhand. The Jharkhand leaders had made secret pacts with the leaders of the Muslim League and plans were chalked out for achieving Jharkhand. Since after 1947 it is being felt by the missions that the success of creating Jharkhand mainly depends on the numerical strength of the Christians. For this purpose, vigorous and intensified attempts began being made on a much more bigger scale than before and as a consequence the relations of Christians with the non-Christians began all the more strained and deteriorated in proportion to the increased aggression of the mission work on the public morals and the sensibilities of the non-Christian people. Many instances in this respect can be found in our reply to question No. 8 and some other questions.

Up to the year 1948, the missionaries had not materially stepped into Surguja district and some other parts of the Raigarh district except Jashpur. But our Independence and the Secular Constitution opened the gates out for them as if missionaries and pracharaks in hundreds have poured themselves in these areas after the year 1948. The type of activities they have started there, as if with all vengeance against their restricted activities before this, have broken out an epidemic of regular clashes in the affected villages, so much so that police reports were made and administrative actions called for to maintain and restore peace. The Raj-Mohini and Gahira Guru Hindu cults of the Adivasis and their ancient religious beliefs are being attacked with such recklessness that the sensibilities of the people of other faiths are being mortally offended. To protest against these acts of aggression, the Maharaja of Surguja and other prominent persons including M. L. As. and M. Ps. issued pamphlets and toured to see the condition of the people. The similar incidents are taking place in the Raigarh district also. In Jashpur, two Jesuit foreign missionaries are standing trials in the Courts of Law for committing offences under the Penal Code. Some cases against other persons of the missions involving offences of desecrating the places of worship of Hindus and assaults and trespass have been instituted and in one or two of them the offenders have been convicted with fine. In one or two cases, it was complained that the top-knots of the persons complaining were cut off forcibly. All the above incidents and cases with particulars will be included in the appendices of incidents and documents which may please be referred to in this connection.

Last year, when the Hon. the President of India honoured us with his visit to the Surguja district about 8,000 adivasis laid before him humbly their grievances and complaints against the missionaries and their activities. A deputation of the prominent representatives of the Adivasis waited on the Hon. the President and submitted the griefs of the people for being remedied.

The above very brief account will show the extent to which the conditions have deteriorated since after the year 1947. The activities of the missionaries amount to serious breach of peace and if conditions do not improve early there is every reason to apprehend breach of peace of still greater magnitude.

26. Answer: The Christian missions do not permit the converts to participate in the festivals, melas or other functions of even purely social nature of the non-Christians.

In villages where Christians are in majority social boycotts have been used as a weapon to coerce the non-Christian minority to embrace Christianity. Similarly, those who dare to protest against the activity of the mission are threatened with this weapon. Instances of this may be seen in the appendix of incidents, attached herewith.

27. Answer: Almost all the office-bearers of the Jharkhand Party led by the Adivasi Mahasabha are Christians.

The Praja Socialist Party in Jashpur Sub-Division has Christians as its office-bearers. Shri Johan Ekka, who belongs to the Roman Catholic Mission, is the elected member of the Legislative Council in Madhya Pradesh from the Tribal Reserved Seat. Two or three paid pracharaks and three others of the Roman Catholic Mission are members of the Janapada Sabha of Jashpur.

The Catholic Sabha of the Roman Catholic Mission for all practical purposes indulges in political sphere and is intimately connected with the Jharkhand movement. It is only as a policy to cover its identity with the Jharkhand movement that the Roman Catholic Mission is seen connected with the Praja Socialist Party. Other appendages of the missions, like, Labour Unions, Students Unions, etc., are for all practical purposes tools for political consolidation of their Jharkhand Move.

The head offices of all the missions being in Ranchi the correct picture of what has been stated above is prominently visible in Bihar where Roman Catholic Mission is seen participating in the Jharkhand movement as openly as the Lutherans are seen in this tract. The "Abua Jharkhand" the paper, which is the Organ of the Jharkhand Party, till recently was printed in the G. E. L. Church Press at Ranchi. But now though there is a change in the name of the Press where it is shown to be printed, its connection with the missions are the same.

The literature that is issued from the Church Presses contains political matter and the political opinions of the missions.

28. Answer: Yes, the office-bearers are given advice and direction by the foreign missionaries. During the last general elections and the Janapada elections the foreign missionaries were even seen making propaganda in favour of the candidates set up by them.

As an example, Rev. Father E. De-Meulder, may be quoted from his book "Tribal India Speaks":

"In various states the Adivasis have agitated The gradual growth of such tendencies clearly proves that the Government and the parties behind it, have not been able to satisfy the tribal people" "The real danger of these separatist tendencies in the newly born Indian Nation lies, not in the demand for separation, but in the confusion that is woven around it by the vested interests of either communist trouble makers or Zamindari fifth columnists, who are experts in exploiting the Aborigines to further their own ends."

(As a matter of fact the Father is trying to further his end and giving direction and advice to his followers masking the motive by abuses to communists and the Zamindars.)

29. Answer: Says the great Indian Christian Shri J. C. Kumarappa.

"The Western nations have four arms—defensive and offensive—the Army, the Navy, the Air Force and the Church."

It was for this reason that Sir Charles Elliot, the Lieutenant-Governor of Bengal, described missionaries of all Churches as forming "un-recognised and unofficial branch of the great movement which alone justifies British rule in Southern Asia".

What Mr. Osborne said has happened in India:

"The trading explorer, the missionary, the concession hunter and the soldier follow each other with methodical certainty".

The history of India has proved close association of the extension of "Kingdom of God" with the extension of the "Foreign Political Power". This was exactly what the Rev. Dr. Mactarish, head of the Presbyterian Church, said:

"Although the missionary went to the foreign field to win soul for Jesus, the result of his labours also meant the extension of commerce. Trade would follow the banner of the Cross as readily as it would the Union Jack, the stars and stripes or any other national emblem and usually it cost a good deal less".

Dr. K. N. Katju, the Home Minister, Government of India, made a statement with regard to the work and activities of the foreign missionaries in India which is known to all. In this connection, the statement of Shri J. N. Wilson, M.P., is very significant. He has said—

"The foreign missionaries base their work on destruction and condemnation of all even the best in India's culture and civilization. . . . I say from my personal experience and knowledge that they did take part in the politics of our country and carried on subversive activities in the British regime specially during our struggle for freedom. It is an open secret that they condemned the movement and prevented Indian Christians from taking part in it. What will be their attitude in the future it is for Government to decide and satisfy itself."

The National Christian Councils of India are without exception not only predominantly but, perhaps, wholly under the influence or domination of the leadership of the foreign missionaries. Christian missions of India are being financed by the foreign Government, like, America, through the foreign

missionaries who have to execute the policies laid down by the foreign countries to which they belong or owe allegiance. This is why in their "Communism and the Social Revolution in India" Shri P. D. Devanandan and Shri M. M. Thomas have expressed the fear that—

"Unless the Church is truly Indian in Political, social and economic outlook there is the danger of missions and churches becoming "the shadow of American Politics in India".

The World Christian Council has reaffirmed the sanction which the foreign missionaries were enjoying so far to intermeddle in the politics of the country through the report of the Ecumenical Study Conference for East Asia, held at Lucknow, India, in 1952:

"Christians must be prepared to recognise that the changes in the structure of society can be effected mainly through political action. Therefore, they must be prepared to accept the necessity of political action as a means of promoting social justice".

What happened in the Naga-Assam recently and in other parts of the country has the essential similarity or identity with what has happened in this tract and is happening. The part the foreign Missionsaries played in Chhota Nagpur and the Jashpur State during the British regime has been enough dealt with in our reply to the question No. 8. They have led people to rebel and carried on all kinds of subversive activities detrimental to the interests of our nation. As it has been already seen the rebellion of 1922 in Jashpur was the piece of their ingenuity to establish their temporal domination through the expansion of Christianity and the expansion of Christianity was the consequence of their temporal influence and mission-craft. The places a foreign missionary did not reach remained in peace and safety has been admitted by Mr. A. S. Meek, Agent to the Governor-General of India, in 1936:

"In Surguja there has never been a revenue settlement. The State is one of over 600 square miles in extent and the people are very primitive. They have been kept content through the exclusion of outside interference and by, I understand, a very light assessment; but were Jesuit interference to be admitted in that state there is every likelihood that rebellion might ensue the administration holding only a very light authority out the territory."

In 1898, the foreign missionaries organised an association called a Christian Association. For all practical purposes this Association was designed to carry out activities neither religious nor social and save the Church of this tract from any further exposure of its association with such activities. In 1914, this Association was converted into another association called Unnati Samaj. Shri Juel Lakra, who is at present the President of the G.E.L. Church, and who was educated in America, was made the General Secretary, and later on, the President of the Unnati Samaj. It was through the working of the Unnati Samaj that the foreign missionaries broke out a rebellion in the Jashpur State. They indulged in various kinds of such activities through this Organisation. An Organisation by name Catholic Sabha was separately organised by the Roman Catholic Mission with the same aim and object. Later on, the missionaries thought to have one single political organisation to which end the Unnati Samaj and the Catholic Sabha were fused into one giving

birth to the Organisation called the Adivasi Mahasabha, which is today the most aggressive party in the demand of—

Jharkhand—Independent State.—Up to the day of our independence this organisation was led by them to work as a sister-organisation of the Muslim League. Shri Jaipal Singh, who was brought up by a foreign missionary and got educated in England, was made the President of the Adivasi Mahasabha. In his first presidential address on the 20th January 1939, he has referred to the aid which the Adivasi Mahasabha is getting from the foreign missionaries as the strength of this institution:

“All the missionary institutions working here are with us
The Europeans and Anglo-Indians are openly showing us their sympathy”.

As the first experiment of this institution, no payment of rent-movement was launched in the Gangpur State in 1939 and disturbances were created there. Now, through the instrumentality of the Adivasi Mahasabha, the foreign missionaries have been trying here what they did in Indonesia when it became independent through the Ambonese Christians in revolting against the national Government and in Burma on its independence through the revolt of Karen Christians. The cry for Independent Naga State in Assam and Jharkhand here have no difference in implication and association with the foreign missionaries. Shrimati Wilson, the President of the Kashmir Christian Fellowship, sometime back wrote a letter to Shri Jawaharlal Nehru, throwing light on the dangerous activities of the foreign missionaries in Kashmir. In this letter, she has mentioned facts about the anti-national activities of the foreign missionaries like, Dr. Edmund, the Head of the Bisko Memorial School and Rev. Swear. She has also given a note of warning that these foreign missionaries are strengthening the foot of the enemies in the soil of Kashmir. With regard to the proposed Jharkhand, it has areas bordering on the East Pakistan like Santhal Parganas ; and the existence of foreign missionaries in this area like the Moravians at Lah in Ladakh is being felt not safe. When the five units of their proposed Jharkhand-Jashpur, Udaipur, Surguja, Korea and Changbhakhar (all then the independent States merging in the Indian Republic) were declared merged in the present State of Madhya Pradesh in 1948, an anti-merger movement was set afoot in favour of their merger in Bihar. What was in fact the reality behind it is the fact that it was not out of geographical consideration but on political considerations of the Jharkhand move. So much so, as has been stated elsewhere also, that section 144, Cr. P. C., had to be promulgated in Jashpur Sub-division and Udaipur and that the mission people courted jail in defiance of the administrative orders. Shri Johan Ekka, M.L.A., the staunch right-hand of the foreign missionaries was taking the lead and had courted jail. The foreign missionaries of this place have shown no less active interest in elections. In the last General and Janpada elections in Jashpur Sub-division, the foreign missionaries were seen canvassing in favour of the candidates set up by them. Shri Johan Ekka, M.L.A., and six members of the Janpada Sabha (of the Catholic mission as pracharaks or workers) were elected.

- The whole history of this tract reveals very prominently that foreign missionaries have freely and licentiously taken part in politics under various pretexts of doing social service. A number of references of authorities on the point have been quoted in our reply to question No. 8. The Survey and Settlement Report of 1901—1910 of the Chhota Nagpur district contains reference to such activities of the foreign missionaries. The foreign missionaries have been carrying on their propaganda in politics in some form or the

other. Elsewhere, it has been already mentioned that the Organ "Abua Jharkhand" belongs to the G.E.L. Church and till very recently it used to be published by the press of the same church. It is regularly carrying on virulent type of propaganda in favour of "Jahrkhand". The official Organ of the Roman Catholic Church, "Nishkalank" also shows the political trend of this Church under the direct charge of the foreign missionaries. For example, in its issue of August 1950, Rev. H. Jacquemotte, S.J., has published the opinion with regard to the "Goa Problem". It is stated therein:

"In reality, the people of Goa are content with the Portuguese administration and that merely a handful of people from Goa and India are creating this agitation. The papers in India are trying to make people believe that as if really the people of Goa desire that the Portuguese should 'quit' Goa. This is not just and the people who are following this policy are doing injustice to India"—at pages 124 and 125, translation is ours from Hindi in original.

Besides this participation of the foreign missionaries in politics, many of their activities, though not outwardly purely political are neither religious nor social—as a matter of fact in different degrees, positively anti-social, anti-secular or anti-national.

The proselytising activities are based on sectarian communalism, hatred and malice. Their methods of conversion are against public morals. Disintegration in the general fellowship and an isolated community of converts has been created with hostile attitude to all that is essential for loyalty to the nation.

The institutions run by them like, schools, hostels, hospitals, etc., are run with the motive to convert persons to Christianity which is neither religious nor social.

Their activities of money-lending, commission agency in respect of recruitment of labour for tea-gardens, trade and commerce involving profiteering are neither religious nor social. During the former state regime in Jashpur, the foreign missionaries had taken contracts of road construction from the state administration. While this helped them to earn money it also helped them a lot to convert labourers. Father E. Demeulder's Jamin Bachais Sabha, other Labour or Students' Unions under various names, etc., are essentially neither religious nor social. Through such activities, class hatreds are created and agitations fomented like those done formerly through the Christian Association or Unnati Samaj.

The literature in different forms issued by or at the instance of foreign missionaries will show much intermeddling with political matters. Every book stall attached to the Church or other place are flooded with books containing matter encouraging political participation by the missions in India. For this area, Rev. Father Demeulder can be quoted as an instance, his books—"The Tribal India Speaks", "The Whole World Is My Neighbour", "India Immortal", etc., support this charge. The books—"Yuwak Majdoor Yesu Tumhe Bulata Hai" and "Lal Jhanda" and other books sent herewith are a few of other instances.

30. Answer: Shri Bikramajitsingh, President of the Tahsil Congress Committee, Soorajpur (Surguja), and Shri Bobadram Gupta, the then Vice-President of the Tahsil Congress Committee of Scoraipur, and some others

are said to have made certain complaints before the Christian Missionary Activities Enquiry Committee during their last visit to Surguja against Shri John Masih who was Additional Deputy Commissioner in Ambikapur. The Committee may refer to this.

In Jashpur Sub-division, people were heard making complaints against Christian patwaris and revenue inspectors about their partial treatment on the ground of religion in favour of the mission. The district authorities may please be referred to in this connection.

31. Answer: *Jharkhand Party*.—Almost cent per cent Christians.

Praja Socialist Party.—In Jashpur Sub-division—About 80 per cent Christians and 20 per cent non-Christians. In Surguja and other parts of the Raigarh district, except Jashpur, the number of Christians is negligible.

Congress.—Non-Christians almost cent per cent.

32. Answer: So far as cleanliness is concerned improvement to some extent is visible amongst persons living in the close vicinity of the missions. The rest of the generality of the converts seem in this respect as good as their non-Christian neighbours. There is no improvement in the economic condition of the converts. In regard to literacy, only Jashpur Sub-division can be taken into consideration as in all other parts of Surguja and Raigarh district, the missions commenced working as late as about 1951. In Jashpur, before this state merged in to Madhya Pradesh Government, it were practically the missions who had monopolised the educational sphere. As such a large number of boys and girls were imparted education in their schools. Since 1948 and onward, the Tribal Welfare Department is running nearly two hundred schools in the Surguja and Raigarh districts. The rate of literacy in these schools appears much better than what is in the mission schools.

33. Answer: There is no improvement in the moral level of the converts. On the contrary, in many cases it was noticed that it had declined. It is difficult to expect even any improvement till Christianity remains dominated by the missions. Swami Vivekananda has said addressing missionaries:

“You come to us with your religion of yesterday to us who were taught thousands of years ago by our Rishis precepts as noble as your Christ’s; you trample on us and treat us as the dust beneath your feet; you destroy life in our animals; you degrade our people with drink; you scorn our religion, in many points like your own; and then you wonder why Christianity makes such a slow progress in India.”

34. Answer: (1) Please refer to incident No. 12 in Appendix A.

(2) Please refer to incident No. 29 in Appendix A.

(3) A case reported in the Newspaper-weekly—“Gram Nirman”, published from Ranchi—issue dated 26th March 1953.

The Murmula Catholic Mission in P. S. Basiya in Gumla Sub-division (Bihar), on the border of Jashpur, in village Tengra, the Rev. Father Seel in charge, some of the mission people buried a dead body of a Christian in the Sarana of the Hindus (the place of worship)—there was a lot of agitation and serious breach of peace was apprehended—reports to the administrative authorities were made in consequence the Father Seel and his five disciples had to execute bonds of security for keeping peace of the amount of Rs. 500 each.

(4) *Village Marang Loiya—P. S. Balumath—district Balimur (Bihar)—Catholic Mission.*—Certain mission persons of the Mission are reported to have tried to convert one ryoti field of one Hindu Oraon by name Thutha Oraon as a burial ground of Christians by buring the dead body of a pracharak of the mission—the matter was reported to the Sub-Divisional Officer of Latehar Sub-Division, published in the newspaper—"Gram Nirman" of 2nd April 1953.

(5) *Village Nagar Prahatori, P. S. Chainpur, Sub-division Gumla, bordering Jashpur—the Roman Catholic Mission.*—The Hindus while were burying a dead body in their usual place of burial-ground, the Christians of the mission tried to obstruct this and an agitation took place—the body was somehow or the other buried but the mission people threatened that they would dig out the body and throw away—police report was made, police reached the spot and after enquiry bound over the culprits for keeping peace.—Published in the "Gram Nirman" issue, dated 2nd April 1953.

(6) *In Tamamund village, P. S. Farsabahar,* the Pracharaks and other people of the Roman Catholic Mission are said to have dug a well, the trees of the Hindu Sarana were cut and the sacred stone which was regarded as deity in the Sarana was used in the built of the said well—afterwards in order that the Hindus may not drink water of the well they threw cooked rice in the well—the matter is said to have been reported to the police.

(7) It is reported that the "Saranas" at Lowakera and Jodamal have been descreted by the mission people—similarly on the burial place it is reported that the mission people have dug out bandh—that is water reservoir.

(8) *In village Balachhapar, P. S. Jashpurnagar*—One Junas Prachar of the Roman Catholic Mission cultivated the Sarana place with the intention of injuring the feelings of the Hindus—the matter was reported to the police and the accused—Junas was prosecuted and tried in Cr. C. R. No. 241-1954—the accused was sentenced to pay fine.

(9) *Near Sanna—P. S. Sanna (Jashpur).*—The Rev. Father of the Abnakona Mission of Roman Catholics is said to have tried to possess the "Sarana" area of the Hindus on account of which there was lot of agitation and breach of peace was imminent—the police and other administrative officers had, it is reported, to intervene and set the matter right—Near the Sarana the mission has constructed its chapel and it was in extension of this that the sarana area was tried to be encroached upon—

35. Answer: The consequences of such acts were that the relations between them have been acutely strained. As regards such cases being reported to the local authorities, information as far as was available has been given in the previous question so also with regard to the action taken in their connection.

36. Answer: The Christian missions have not welcomed the National Reconstruction efforts.

The most important schemes undertaken by the State Government towards National Reconstruction are Tribal Welfare, Social Education and co-operative movement. The missions have opposed these schemes.

The Tribal Welfare Department had to face serious difficulties which the missions created in the way. They put up vigorous efforts to bring about the closure of the schools started by the Tribal Welfare Department. The converts are strictly prohibited from sending children to the adivasi

school and there are instances when the converts were encouraged to use criminal force for causing withdrawal of the children from the adivasi schools. Their opposition went to the extent of boycotting the construction work of the Adivasi school-buildings by withdrawing Christian labourers which cause a lot of handicaps, for carrying on construction work of the buildings. For the removal of this difficulty the local authorities had to take certain steps and the mission authorities were warned against such acts. The converts are directed or encouraged to boycott welfare programmes of the Tribal Welfare Department.

Similar attitude was adopted by the missions in regard to Social Education Camps. Converts were discouraged from attending them.

The missions have also not permitted the freedom to converts to co-operative with the non-Christians in organising co-operative societies. So much so that they organised their own "Christian Regional Association" as an attempt to avoid Christians coming under the influence of co-operative movement not under the direct control of the missions.

The Adim Jati Sewa Sangh of which Dr. Rajendraprasad is the President is opposed tooth-and-nail by the missions in Bihar on the border of Jashpur.

In proof of what has been stated above, the Appendices A and B, attached herewith, may please be referred to.

37. Answer : The mission have not been seen contributing or encouraging their converts to contribute, to National Welfare Schemes or Funds for relief in national calamities.

38. Answer : It is reported that there are many cases where the missionaries have encroached upon such lands, usurped them and constructed their churches, chapels, schools, hostels or hospitals. It is believed that such cases are within the knowledge of the Government and the district authorities would be the proper persons to enlighten the Committee in this connection.

Even during the old state regime of the Jashpur State, the missionaries indulged in unlawful acts of encroachments upon Government or common lands. In the year 1930, Father Gallagharr of the Roman Catholic Mission constructed a hostel building in Tapkara on the State-land without permission. This was done by him for keeping concealed the boys he had brought from the Udaipur State to effect their conversion unnoticed by the Udaipur State authorities who had viewed the activities of the missionaries with grave suspicion and who would have punished severely this priest of the Church for such an act which he thought safe to commit in Tapkara.

39. Answer: Missionaries are seen mixing up with the Indian people and professing to render them their selfless services. But could we, therefore, say that they are trying to identify themselves with the Indian people? Our painful experience has been otherwise. It has led us to no other experience or inference but that the missionaries have all along worked to cause disintegration among the Indian people. In the converts they have sown the seeds of separatist tendencies as a result of which Jharkhand and Naga Land movements claiming separate and independent rule of their own have taken birth. The different activities of the Missionaries, as is evident, are aimed at creating a distinct community of native converts hostile to the

unity of the Indian people and we have had even before our Independence the bitter experience of this very community keeping aloof from our national struggle, so much so, that openly the missionaries were seen supporting the British Rule. Superficially whatever may appear to be the nature of their activities, it is certain that these are actuated with motives hostile to the unity and solidarity of our country. As a matter of fact the whole history of missionary movement in India up to the present day bears as a witness to this sad experience. Their underlying motive even behind their so called humanitarian works which many times creates a false impression in the Indian mind as to their relationship with the Indian people can be best illustrated through the mouth of the German Catholic Bishop himself who while rejoicing over the worst of the calamities that befell the poor Indian subjects of the British Empire uttered in the fit of ecstasy : "How marvellous are the Lord's Ways?" One might almost say that the divine intention has been to make the parents disappear in order that their children might be led to the mission and there find the Christian salvation. The last two periods of famine has brought to Catholic Mission thousands of orphans who are all today pious Catholics." published in the "Christian World" and reproduced in "India" the official organ of the Indian National Congress published in London of December 26, 1902.

40. Answer: The whole working of the Christian missions is based on an indifferent and hostile attitude towards Indian culture with affinity to foreign culture. This Christianity propagated by the missions and which we see around us has fast created this tendency of hostility in the community of their converts.

It may be worthwhile to quote a few of the following references:—

(1) *Evangelism in India*—A survey prepared by the Secretary for Evangelism National Christian Council, Nagpur, Central Provinces, by Dr. R. W. Scott—entitled "Ecumenical Studies", page 13:

"Christian education has been a leaven, changing the body of culture by a permeation of Christian ideas. "No Hindu can attend a mission school without having his faith deeply shaken, even if he does not lose it altogether"

But further the writer feels oppressed by the dynamic force of Indian nationalism and expresses with a deep sigh:

"This optimism has become less pronounced in recent years, especially in view of the revival of ancient cultures under the dynamic force of nationalism."

The writer asks: "Are Christian schools and colleges helping to evangelise by the process of leavening society and culture." He feels encouraged by one of the answers given by a missionary educator in 1950:

"The next great mass movement will be among the educated classes, the products of our Christian schools and colleges."

But here also despair takes hold of him as soon as he recollects what P. D. Devanandan said:

"Almost a century of work in Christian institutions has brought many thoughtful Hindus to believe that essential Christianity is not incompatible with essential Hinduism. . . . A new resistance to the Gospel has been set up by the very Gospel we have proclaimed."

(2) As regards children, Mr. Ernest Thurtle in the "Literary Guide", January 1933, writes:

"All the churches are very much alive to the necessity of getting hold of the young, impressionable minds, if their doctrines are to stand the least chance of survival in the years to come. Indeed, this necessity grows more urgent as the years pass. The more the advance of science and historical research destroys the validity of Christian beliefs in the eyes of the adult the greater the need for implementing these intellectually indefensible creeds in the receptive and uncritical minds of the boys and girls. And so the Romans, the Anglicans and the Non-Conformists are in full cry after the children."

Dr. Taraknath Das, Ph.D., in the "Modern Review" for April, 1931 tells us why the Churches in reality are in "full cry" after the children:

"When the Christian Sunday schools teach the children that 'the heathens cannot enjoy the blessings of salvation' they foster an attitude in the impressionable child mind that all heathens or non-Christians must be bad, ignoble or inferior and there must be something fundamentally wrong in them. This attitude grows; and only a few, in their maturity after great efforts, succeed to free themselves from this prejudice based upon ignorance and false teachings."

(3) Mr. Harold Begbie has written a book "The Light of Asia" for the Christian Literary Society for India. In this book, Hinduism is described as a—

"Weltering chaos of terror, darkness and uncertainty. . . . It is a religion without the apprehension of a normal evolution, without definite commandments, without a religious sanction in the sphere of morals, without a moral code, without a God, except a Being which is a mixture of Bacchus, Don Juan and Dick Turpin."

The above are a few examples to show how missionaries are imbued with the motive of uprooting the whole structure of the Indian culture. Their day-to-day activities are in themselves the mass of evidence in support of this. As many of such activities have found place in being mentioned under the heads of other questions, they may not be repeated here. These will amply further show how the missions are creating a big communal group of the converts not only distinct, indifferent and hostile to the Indian culture, but with the avowed object of its affinity to the foreign culture. The admission of Mr. Albert James Saunders, Professor of Economics and Director of Research and Extension, American College, Madura, University of Madras, can alone best illustrate here how missionaries are creating exclusive affinity in the community of the converts for the foreign culture:

"It will be seen, therefore, that Christianity is gaining ground with some rapidity. But Christianity as propagated in India is a foreign religion. Its theology, its hymnology, its forms are all western, and its success is due to and is also evidence of the power of foreign contacts to break down old loyalties to change age-long attitudes and to bring in a new order."

The writer further quotes Alexander Duff who, in his defence of his method of work in Calcutta, said to the people of Scotland in 1840:

"While you engage in directly separating as many precious atoms from the mass as the stubborn resistance to ordinary appliances can admit, we shall, with the blessing of God, devote our time and strength

for the preparing of a mine, and the setting of a train which shall one day explode and tear up the whole from its lowest depths.”.

41. Answer: The motive of the Christian Missions has all along been to root out all ancestral religious, social customs from amongst the converts. The whole social and cultural fabric of this country being interwoven from time immemorial with the Hindu religious beliefs, the anxiety of the missions to establish Christianity as the exclusive religion in India has led them to the adoption of means and methods which must also destroy even the practice of ancestral social customs. Therefore, all possible attempts are made by them to serve completely the relationship of the converts with their inherited pattern of life. But this being deeply ingrained in the very bones of the converts, they find it most difficult to isolate themselves from the bond of their old social and religious customs. It is for this reason that the missions have always tried to identify Western social patterns and customs with Christianity with good results.

So far as purely religious observances are concerned, the converts have been strictly made to give up these. Hence worship of Gram Devatas, etc., is not visible amongst the converts. Similarly, marriages among them are performed according to the rites prescribed by the priests. But despite this, the missions have not been able to escape the deep-rooted attachment of the converts to the external forms of such observances and for this they had to yield and to own these as forms of observances of certain substituted religious or quasi-religious functions or festivities which they have cleverly introduced on the lines of the Hindu ones with certain changes in order that the converts could be safely detached without the risk of their participating in the functions and festivals observed by the old Hindu fellowmen and relations of the converts.

The conversion of the tribal people has caused a lot of disintegration in the old community life of the converts in their old relationship and brotherhood of the non-Christian tribals. The old social customs which had served for thousands of years as a unifying force and a bond to realise and keep alive the sense of unity and deep brotherhood have been ruthlessly attacked by the missionaries.

The following may be cited as illustrations for what has been stated above:—

(1) The non-Christian tribals observe Sarhul Pooja when they perform pooja of the God Mahadeo and worship the trees on their *Sarana*. This almost coincided with the *Easter* of the Christians and hence no difficulty is felt by the missions as the converts are kept engaged in the observance of the Easter. The non-Christians offer their prayers on the *Sarana* while the converts do it in their churches. The non-Christians dance and sing in their own villages or with group of different villagers. The converts are not permitted to join with them and hence they perform these in the church or mission premises.

(2) The festival of *Nawakhani* the non-Christian Tribals observe in honour and worship of the newly grown crop of the year. This festival is celebrated by them by partaking of meals prepared of the newly grown crop jointly with the large gathering of the village or group of villages. The converts are prohibited to participate in this function of the non-Christians. On their own part, the converts are required to celebrate this function in

the church where they go with at least a handful of newly grown grains and offer them in worship to the Church. The priest sprinkles water on the collected heaps and people are supposed to believe to have received the blessings of God.

(3) Bhayari Pooja is the group pooja of the persons of the same totem (*Gotra*). Tribals have their own *Gotras* like *Minj*, *Topno*, *Tirkey*, *Ekka*, etc. The converts could not be made to forget their old *Gotras* and hence the missionaries, in order to lead them at least to forget and take pride over the implications of these *Gotras*, have introduced the custom of these being used by the converts in the form of surnames. This practice is contrary to the belief of the non-Christian tribals that the *Gotras* are too sacred to be used in this fashion. But all the same, the converts could not be led in to the total disregard of the feeling of religious sanctity behind them and hence the missionaries have been compelled to permit them the observance of this ritual though in a different way and not in the same name. The converts of the same *Gotra* meet together and hold a joint prayer. But none of them can join the pooja performed by the non-Christian tribals of the same *Gotra*.

(4) While the non-Christian tribals perform their *Karma Pooja*, the converts are engaged in special prayers in the Churches or Chapels.

(5) As a substitute for the festival of *Daserah*, the missions have introduced a function popularly known as "Jubilee". Similar to Daserah in this function of Jubilee, the converts hold joint prayers, meet with each other and exchange greetings of good-wishes, etc.

(6) The month of *Magh* is considered as the end of the last agricultural year and the beginning of the new one. It is observed as a socio-religious month when the leases or services of the agricultural servants are renewed by the landlords and rejoicings and merry-makings take place. The converts also observe this but separately and within the community of the converts.

(7) Similar to the festival of *Diwali*, the missions have introduced a festival of their own for the converts which generally takes place just immediately after the festival of the Hindus. The converts decorate their houses and cattle-sheds with lighted candles, hold prayers and enjoy joint feasts.

(8) The Hindu Oraon women have put on their foreheads three tattoo marks. This custom is said to be connected with a story of their bravery and gallantry on three consecutive occasions in the mediaeval period, which is believed to be a historical fact. While the Oraons as a community were living in the Rohatargarh on three occasions the Muslim invaders came on with a deadly attack on them. On all these three occasions the male members of the community were unfortunately dead drunk with wine which had made them completely unconscious of the calamity. But the women-folk of the community on all these three occasions are said to have put on the garb of males and fought and defeated the invaders with bows and arrows. From this time onward the Oraon women have been keeping these three marks on their forehead in memory of the wonderful bravery of the above fact which is cherished as a sacred heritage. The Roman Catholic Missions have made to disappear two marks and have permitted only one. But the Protestant Missions have proved more ruthless in wiping out all the three marks.

(9) The Missions have brought about changes even in the style of greeting, the mode of dressing the clothings, the mode of dressing of the hair of the women and in many other minor things of daily life of the converts. The converts are seen shaking hands with each other in place of wishing by folded hands.

(10) The converts not only cannot participate in dances and folk songs of the Hindu Tribals but also they are forbidden to sing among themselves their traditional folk songs. For this purpose, the missions have brought about changes in the mode of dances and introduced their own ideas in the folk songs which converts can play and sing. While the Hindu tribals dance and sing in the villages, the converts have to do it in the Mission or Church premises only.

(11) In regard to the marriages, it may significantly be mentioned that the converts are still following the custom of marrying within the tribal community and for this purpose they have not completely detached themselves from their old community. An Oraon Christian boy is prepared to marry a non-Christian Oraon girl, but he will not marry even a Christian Munda girl. But in this connection the missions have succeeded in forbidding marriages of Christian girls with non-Christian boys. This has helped the missions to satisfy the traditional instinct of the converts as well as to achieve additional number of converts through the non-Christian girls who are married to Christian boys.

(12) The Hindu Tribals keep top-knots on their heads. But the converts are not permitted to have them and during the formalities observed during conversion of a male, these are cut off by the priests, though it is said that the cutting of top-knots has nothing to do with the admission of people into the Church.

(13) The converts are discouraged vehemently to adopt for themselves Indian names. Invariably they have to adopt western names for themselves and their children.

In short, the Missions have formed a distinct community of converts isolated from the general fellowship. The converts are not permitted to participate with the non-Christians even in the programmes of purely social nature which are confined to 'rejoicing and merry-making. Converts are forbidden to witness even as spectators the folk dances and songs of the non-Christians. They are forbidden even to attend without participation the melas of the Hindus. The "Catholic Dharma ka Pracharak", the book of instructions for the Pracharakas, which is being sent herewith, will testify even to more than what has been stated in reply to this question.

42. Answer: Dr. Kumarappa gives a clear idea of this:

"Rightly or wrongly, the East has come to think of Christianity as part of the political game of the West. In religion, it talks of 'going about doing good': in politics this takes the form of 'ruling others for their good'."

"Before the Christians went to Africa, the Africans had lands but no Bibles: now they have Bibles but no lands.Hence the East concludes that the political method of the West is first to send missionaries, then traders and then gunboats to deprive the helpless peoples of their lands and to take possession of their natural resources."

"Is it any wonder if, with such knowledge of western penetration, the East becomes distrustful of the professed philanthropy of the Christians, turns hostile to a religion which has let itself be used by foreign powers for political expansion and grows more and more suspicious of the real mission of the missionary?"

Shri Verrier Elvin was invited to contribute to a volume which was being prepared, in anticipation of the World Missionary Conference to be held in India, a chapter on the aboriginal tribes with special reference to "the needs of the aborigines, the *Menace of Hinduism*, the *Christian Task* methods, etc.". Shri Elvin addressed a long letter to the Editors. The following quotation is the extract from his letter :

"You ask me to write on the menace of Hinduism. I am afraid that I should have to say something about the 'Menace of Christianity'.....".

Patriots of India have thought Christian missionary activities detrimental to the interests of our Nation.

Their proselytism is opposed to the secular constitution. Fundamentally, it is opposed to the idea and principle of co-existence of religions. It is based on malice and hatred. It has created schism for the community life of the nation. It has sought to create a community of converts hostile to the Indian culture, since the essential culture of a country and nationality are inseparable, the activities towards the destruction of the essential culture of our country and artificial imposition of foreign culture are detrimental to the interests of the Nation.

The missionary activities are against public order and morality. Their so called humanitarian activities like, schools, hospitals, etc., are but the means to convert people to Christianity. Likewise, all other methods of conversion adopted by the missions are destructive forces of the peace and tranquillity between the communities and the unity of the country. There can be no other result but constant hostility as a result of the missionary aggression and attack on other religions and communities.

The Christian missionaries have marched far ahead of the limits of the right of propagation of faith. Conversion of people by unfair and foul means is not confined to the fanatic lust of expansion of Christianity, but proselytism has for them political significance. For the achievement of political aims the missions are trying to increase their number of converts and make their community powerful enough to hold political domination. The role of the foreign missionaries in this respect is predominant. The purse and policy of all the missions of the country are in the hands of the foreign missions and these are the wing of foreign imperialism. The fact is that the missions being the children of foreign parents their loyalty is increasingly being fostered by foreign feeding.

Most Rev. Dr. Thomas Potha Camury, Archbishop of Bangalore, and Secretary of Bishops' Conference, has recently said in reply to a suggestion about nationalisation of the churches in India, that foreign missionaries in India cannot agree to the concept of nationality not permitting them, the foreign missionaries the liberty of loyalty to and to be under the control of foreign countries. Shri Jaipalsingh and Shri Heyward of Ranchi, the leaders of the Jharkhand movement, broke into rivalry with each other, and in the course of exposing and accusing each other, they had exchange of correspondence which has brought to light many secrets about the activities of the

Adivasi Mahasabha, the creation of the foreign missionaries. A circular is enclosed with Appendix B which discloses how this institution was in league with the Muslim League as a menace to this Nation. This is an example of the product of foreign missionaries.

MISSIONS

43. Answer: As to the first part of the question please refer to our reply to the question No. 6. In Jashpur Sub-division, the missions have been working since the beginning of the 20th century. In Surguja and other parts of the Raigarh district, they started their activities since after the year 1948.

44. Answer: There has been an increase in the number of foreign missionaries since the year 1947. The district authorities may please be referred to for information about the exact number of increase.

45. Answer: The missions own properties worth lakhs of rupees. They have number of buildings in different parts of the tract. They have enormous landed property also. It is not possible for us to give details of the assets and liabilities. This can be done by the district or mission authorities.

46. Answer: For the exact number of Indian and foreign missionaries, the mission or district authorities may please be referred to. As far as known to us, the nationalities of the foreign missionaries are Belgian, Dutch, American, English; for further information, if there be any, the authorities mentioned above may please be referred to.

47. Answer: The Mission or the district authorities will be able to supply correct information in this connection.

48. Answer: For the first part of the question the Mission or the district authorities may please be referred to. As regards the selection, persons agreeing to devote their life for the Mission work are selected. The cost of their training is borne by the Mission and the foreign Home Board.

49. Answer: The Indian Missionaries do not enjoy the status of the foreign Missionaries. Though we might see Indian Missionaries raised to high ranks in the administration of churches, the policy and purse being under the control of foreign missionaries, for vital purposes the said status has but a nominal value.

50. Answer: The Roman Catholic Mission is under the sole control of the Pope who has his high office in Rome. Like any secular Government the Vatican has its departments through which the influence of Rome is felt everywhere. None in the hierarchy of this papal administration is a free agent and the discipline demands unquestioning obedience. According to the decree of the Vatican Council the word of the Pope is infallible. For doctrine and morals the Bible is not to be considered as the source of authority.

There is the Lord Bishop in charge of the dioceses consisting of Raigarh and Ambikapur districts. Under his supervision work officers designated as Superior Father and Fathers. Each of the Branch mission centres has a Father and assistant Fathers. Areas have been divided and allotted under the superintendence of these branch Mission centres. Head Pracharaks and Pracharaks and all other staff in charge of different activities works under the control of these branch Mission centres.

Other Missions working are the bodies belonging to the Protestant churches. Lutherans are most dominant amongst them. Lutherans owe their allegiance to the German Home Board.

In the constitution of these there are Church Councils. Church Councils provide for the Ministry and has powers of supervision over all local churches. Regular inspections are held. They exercise control over all the activities of the Mission of their Jurisdiction. Over them are the synods and the General Assembly.

All these Protestant Missions have their controlling Home Boards in the respective foreign countries. The Foreign Home Boards control the purse and policy of all these Missions, though nominally they are called autonomous churches.

51. Answer: The missions are financed by the foreign countries. The Directory of Churches and Missions in India and Pakistan for the year 1951 published for National Christian Council by the World Dominion Press, Farley, Ootacamund page 33 reveals Rs. 3,16,33,159 as foreign grants as against the Field Income of Rs. 1,64,99,600. The National Missionary Society of Surguja alone received the following grants from America through the U. L. C. M.: Rs. 8,00,000 for the year 1952 (published in their "magazine Ghar Bandhu" for November, 1952), Rs. 90,000 for 1953 (Published in "Ghar Bandhu" for April 1953). Shri Juel Lakra, President of the G. E. L. C., had admitted before the committee during its tour in Surguja at Kosmi, to have received a grant of Rs. 60,000 in addition from Geneva.

Besides the huge finances they receive from the foreign countries, the mission organisations have local incomes on various counts. Some of them are:

(a) Schools and Hostel-fees in cash or kind, (b) Yearly contributions from each house of the converts, (c) performance of marriages, (d) fines which the missions levy for breach of their rules or directions from the converts, (e) hospitals and nursing homes, (f) publications, (g) agriculture, gardening and horticulture, (h) money lending and Banking, (i) co-operative societies and stores run by the missions, (j) commission for recruitment of labour for tea gardens, (k) rents from buildings and lands, (l) offerings from converts at Sunday Prayers and at other occasions like festivals, etc.

It is presumed that they must be maintaining regular budgets and statements of accounts for themselves. The missions alone can furnish annual statements of accounts.

52. Answer: Only missions can tell about this.

53. Answer: The mission or district authorities alone can tell about this.

54. Answer: For the first and second parts of the question it can only be said that huge amounts are being used for purposes other than religious or social in reality. The type of activities carried on by the missions can neither be termed as religious nor social. Solely as they are actuated with the intention of converting people, the methods employed are against public morals and peace. Proof in this connection has been given in reply to other questions.

Non-Christians are not associated with the organisation and execution of any of the so called humanitarian works of the missions. Non-Christians rarely get any advantage from such works. It is generally the tribals and

other backward people among whom they work and it is generally seen that non-Christians amongst them have not been able to have any benefit without risking their faith and culture.

55. Answer: For the first part of the question please refer to our reply to question No. 19—Specimen copies of these are enclosed.

56. Answer: Reports of the achievements of the missions are published by them in their own literature. They also publish Directories every year showing the progress in the expansion of their activities. A few of such are enclosed with Appendix B.

57. Answer: The following are in main the activities undertaken by the missions:—

(1) *Schools*.—The teachers of the schools are pracharaks and the priests of the mission. Religious training is compulsory in the schools. The schools are decorated with all kinds of symbols of Christianity. The atmosphere is kept purely sectarian in the schools. The students are not permitted to read books on other religion or culture. But the exclusive superiority of the Christian religion is taught to the children. A sense of inferiority complex is tried to be created in the minds of non-Christian children. The mission is more interested in converting children to Christianity than their education. Non-Christian children are required to learn by heart certain Christian prayers and Ten Commandments. Various inducements are offered to children for converting them. An attitude hostile to the culture and faith of the soil to which they belong is fostered in their impressionable mind. In a word, the schools are run with the sole aim of converting to Christianity non-Christian children. At best what the mission schools have meant to the Hindus can best be expressed in the words of Dr. W. Y. Wantz, M.A., D.Litt., B.Sc. (Oxon.):

“I have no doubt that many of you here are fathers and mothers, and have boys and girls in Missionary schools even now. Frankly, do you not think that it is your duty to have them educated as Hindus? For the sake of Government jobs. Are you prepared to sacrifice the interest of your own blood, your own ancestral cultural inheritance, and your own religion? If your boys become doctors, or lawyers and cease to be Hindus, what is the benefit? Is that the ideal transmitted to you by the great Rishis?”

The result is that through the instrumentality of the schools the missions have succeeded in converting school children in large numbers to Christianity. The schools have also served as the best means to foster fanaticism in the mind of the Christian children.

(2) *Medical*.—Medical treatment is used as a means to induce persons to accept Christianity. Only Christians work on the staff of the dispensaries or hospitals. Very few non-Christians can receive any benefit from the medical service of the mission without risking their faith and culture. What the missions term as Hospital Evangelism is the creed the missions follow in regard to this branch of their activity. The nature of this activity and the motive of proselytisation behind it are sometimes confessed by the missionaries in their own statements if appreciation of their achievements. Dr. R. W. Scott, Secretary for Evangelism, National Christian Council, Nagpur, in his “Evangelism in India—A Survey”, has referred to the Journal

of the Christian Medical Association of India, Pakistan and Ceylon, September 1952, issued from Mysore City, as follows—"A recent Conference on Hospital Evangelism showed that a great deal of proclamation of the Gospel takes place in medical institutions."

(3) *Banking and moneylending*.—Missions have banks of their own. Converts are required to deposit their savings with these banks. These deposits enable the missions to invest money in profitable concerns and to use them as additional aid to carry on their different activities. The deposits serve as a bondage of the converts to the missions also. Allied to this the missions lend money. This lending business has brought a large number of converts to missions. Our reply to question No. 8 contains quotations from the reports of administrative officers in support of this with regard to the incidents that took place in this tract. A recent example of Surguja may, however, be cited here. In 1952, the missionaries disseminated the news in the villages that those who wanted loans of money could approach the missionaries. A number of people approached and before they could be entrapped fortunately intelligent people came to know of this and an atmosphere of grave suspicion arose in higher circles. Police reports, it is said, were made. The result was that missionaries stopped doing this with this kind of publicity. In all the parts of these areas this method of converting people is being used by the missions, but with precaution to safeguard against public-notice or administrative action. The nature of this activity as revealed to us is that the Mission lend money to illiterate Tribals or other backward people. After the lapse of some time invariably when the debtors are hard-pressed, the mission people begin demanding repayment with interest. Naturally, the debtors plead and entreat for grant of more time. But the mission people, while they press for repayment, tell them that they can agree to this on only one condition that the debtors attend their Sunday prayers. Out of fear and under the pressure of obligation, they agree to this as a means to have some relief. After they thus come in close contact with the mission, inducements to embrace Christianity are practised on them. As time passes and the debtors become all the more indebted with the addition of interest calculated by the missionaries and believed to be true by the credulous illiterate debtors, the more difficult they find to free themselves from this obligation. Ultimately, the poor people find embracing Christianity as the only possible means of discharging this otherwise unending debt.

(4) *Grain Banks*.—In villages the missions have organised Grain Banks. It is only the converts who in reality benefit from the Golas in the shape of seed-loans. As a rule non-Christians are not permitted to have any advantage. But this in itself works as an inducement for the hard-pressed non-Christian villagers to embrace Christianity. The rule is relaxed in case of persons who are likely to be converted under the pressure of this obligation as in the case of moneylending business.

(5) *Co-operative Societies*.—The missions have organised co-operative societies. The societies are run with rigid sectarian views. The source of inspiration for co-operative movement is in Ranchi where missions have succeeded to a large extent in the expansion of Christianity through this agency. There was a time when non-Christians were as a rule debarred from membership of the societies and this was observed as a means to offer inducements to non-Christian aborigines to embrace Christianity. But later on

as public criticism increased and pressure was brought to bear on the mission, the missions made certain modifications. The above will be evident from a passage in the Survey and Settlement Report of the Ranchi district: "In the first decade of the present century, the co-operative movement was started amongst the aborigines by various Christian missionaries and great strides have been made. Except the Chhota Nagpur Catholic Co-operative Credit Society, the societies now admit non-Christians." But even then the societies are managed in such a manner that the missions are enable to have their arbitrary control over them and the non-Christians cannot derive benefit equal to Christians. Yet another quotation from the same Report will testify to the fact that the societies have been used as a means to bring about conversion of people: "The above-named society is the largest and most flourishing. The Chhota Nagpur Christian Central Co-operative Bank operates in Sadar, Gumla and Khunti sub-divisions. The societies founded by the Society for the propagation of Gospel and Lutheran Missions in these areas are affiliated to this Bank. . . ."

(6) *Labour Bureau and Unions.*—The Labour Bureau of the mission recruits labour for tea gardens and other places. Through this agency the missions have recruited converts also. The extent to which Roman Catholic Mission has alone succeeded in gaining converts through recruitment may well be illustrated through the words of Rev. Father E. De Meulder himself:—

"We have already remarked that about 200,000 aborigines of Chhota Nagpur are working on a temporary or a permanent basis in the tea plantations at the foot of the Himalayas. Among these workers are about 50,000 or 60,000 Catholics of Ranchi Diocese who are working in the Dioceses of Shillong, Dinajpur and Calcutta. . . . During World War II as many as 20,000 were also recruited by the mission for service in the army or for labour camps. During the first World War 3,000 Catholics went to France or to Mesopotamia as labour units. They were accompanied by two chaplains from Ranchi."

The missions have organised labour unions also, e.g., Khristi Majdoor Yuvak Sangh. This has enabled the missions to keep under their command an army of labourers. This has helped them in their drive towards conversion also.

(7) *Press and Publications.*—The missions have their own presses in Ranchi, e.g., G.E.L. Church press, the Catholic press. Through these they publish literature of all kinds. Their literature has helped them a lot in propagating religion and making propoganda in favour of the missions. Their literature covers political matter also. '*Abua Jharkhand*'—the newspaper for propogating the Jharkhand movement—is the product of the G.E.L. Church and till recently it was printed in the Church Press. As described by Dr. R. W. Scott, Secretary for Evangelism, National Christian Council, Nagpur, "Christian literature of all kinds is taking on new evangelistic life. This is both in preparation, by writing with a particular group in mind and in distribution, both free and for sale. Book shops are becoming conscious of the front they display to the public." "Period evangelistic week ends are organised with special out side speakers and careful advertising, all co-ordinated with the distribution of leaflets".

(8) *Students' Unions, Youth Leagues, Mahila Sanghs, etc.*—Effective propoganda of the mission and its religion are made through the agency of such organisations. Spirit is infused in the members to render their services for undertaking conversion-campaigns. Camps are organised with this end in view and services of such persons are used during vacation or at other leisure periods.

(9) *Bible Classes or Sunday Schools, etc.*—Young children are induced to join these. And through the agency of these the impressionable mind of the children are fostered with sectarian ideal of the mission.

(10) *Regular Religious and Mission Propoganda in Villages through the Paid Staff of the Mission.*—Pracharaks and other staff of the mission regularly tour in the villages. During their tour's they bring people in their contact in different ways and try to attract them to the mission. The old customs and beliefs and faiths of the tribals are scornfully painted in black and distrust and misbelief in respect of these are tried to be created in their mind. Bright picture of benefits to be derived from the mission are tried to be impressed on the mind of such unsophisticated people. The mission-aid is placed before the people as the only means for the solution of their problems. In result it is seen that needy people have fallen prey to such exhortations on behalf of the mission. The missions possess cycles, motor cycles, motor vehicles as a means of communication for carrying on this activity and these in themselves have proved to be a source of attraction of the people to the mission.

(11) *Celebration of Christian Festivals, Fairs, etc.*—Festivals are celebrated with great pomp and show. Likewise, fairs are organised on the same scale. Through the agency of different programmes large gatherings of people are attracted to witness the show. The missions thus get ready audience for their propoganda. Audio-visual crafts are also used which enable the mind of the tribals to be all the more drawn towards the mission. Missions have immensely profited through this kind of activity in gaining converts during celebrations or in creation of good background for the fulfilment of the aim of the mission.

(12) *Organisation of Sports, Reading Rooms and Libraries, etc.*—Through the organisation of sports students and other young children of the villages are easily kept isolated from the general programmes of village recreations. Christian children are expected not to join with non-Christian children in their games. More over, this has helped the missions in a large measure to make disappear playing of Indian games by the village children. Even in the remotest village Christian boys will be seen playing Hockey-game with hockey sticks made of hockey stick-like shaped and mended branches of trees. Through the agency of reading rooms and libraries, the missions have to a large extent succeeded in concentrating the mind of the Christian school children or other educated people over their literature only. This has had its effect on the impressionable mind of the non-Christian boys and girls also.

The above are their prominently conducted activities. Associated with their major activities they have number of other small activities as a means to strengthen the former ones. The aim underlying each of the activities is the same as described above, though outwardly they may appear as actuated with motives of service to the people.

58. Answer: Interference of missions in all kinds of temporal matters is seen. For the community of converts the mission heads are supposed to be the final authority even in certain temporal matters. The Panchayats and the authority of the mission heads, though not termed as courts in the usual sense, are made to feel like courts of law. Each of the villages has a panchayat for the community of converts under the advice and guidance of the pracharak. When mission instructions or directions are supposed to be disobeyed panchayats are held and offenders taken to task in different ways. Panchayats levy fines also. The following are some of the major things for which the panchayats are invariably used (a) non-attendance at Sunday prayers or other compulsory prayer programme, (b) participation of converts in the melas, festivals, dances or social functions of the non-Christians, (c) enrolling of Christian children in any school other than the mission school—(the rule is that every convert must send his children to mission school alone if he wants to educate them and in case there is no mission school nearby, the convert must prefer to keep his children uneducated rather than enrol them in other school), (d) failure to contribute periodical subscription of the church or offerings, (e) Christian boy or girl marrying non-Christian girl or boy without the non-Christian partner becoming Christian—if the boy or girl do not yield, their parents or guardians are placed under pressure, etc. Punishments of different types are awarded some of which lie exclusively in the hands of the mission heads. The following are some of the types of punishments inflicted: (a) fines, (b) warnings, (c) debarring from sacraments and threat of non-performance of marriage or death or other rites, (d) withdrawal of certain facilities, like, disallowing to take advantage of grain-bank, etc. Fines are usually recovered in kind, barring a portion of it going to the Pracharak, the remaining is appropriated by the mission.

In our reply to the question No. 8 quotations from the reports of some of the administrative officers will reveal that missions have in cases compounded the offences of the people with the composition fees going to the mission. A few instances have been recorded in the Appendix A to show how pressure is brought on the converts to compel them to send their children to mission school alone and in case they are already going to some other school, to withdraw them from such schools. A most funny case deserves mention here to show the extent to which mission people have gone in their aggression. In the village Udamkela, P. S. Sitapur (Surguja) a Pracharak of the mission by name Ravi is said to have formed some illicit connection with a woman of the house of another in which he was permitted to stay. This led to serious protest and sensation and the Chowkidar of the village thought it wise to report the matter to the police. While the chowkidar was to proceed to the police station for this purpose, the head pracharak by name Theophil sent for the Chowkidar who not knowing the design of the head pracharak went to him. The chowkidar was wrongfully confined by the head pracharak with the help of his other five followers for two days to prevent the chowkidar from performing his official duty. The matter in this aggravated form went to the ears of the police and this head pracharak and his helpers were prosecuted and put on trial in Cr. C. No. 19/1954. The head pracharak was convicted to an imprisonment of six months and the other five to three months by Shri Jha, M. S. C., on the 18th December 1954.

59. Answer: In our tract the missions have concentrated on areas populated by the scheduled tribes.

60. Answer: The following are the locations of the different missions:

Roman Catholic Missions

Surguja: (1) Ambikapur, (2) Patora—P.S. Dhaurpur, (3) Basen—P.S. Sitalpur, (4) Baniya—P.S. Sitapur, (5) Rattasilli—P.S. Samri and (6) Jodhpur—P.S. Samri.

Raigarh: (1) Gholengh—P.S. Jashpurnagar, (2) Ginabahar—P.S. Narayanpur, (3) Tapkara—P.S. Farsabahar, (4) Musgutri—P.S. Bagicha, (5) Ambalkona—P.S. Sanna, (6) Jokbahala—P.S. Narayanpur, (7) Ludeg—P.S. Pathalgaoan, (8) Cuttak Loya—P.S. Lailunga, (9) Pathalgaon—P.S. Pathalgaon, and (10) Raigarh.

Lutheran—N.M.S.

Surguja: (1) Ambikapur, (2) Batauli—P.S. Sitapur, (3) Sitapur—P.S. Sitalpur and (4) Rattasili—P.S. Samri.

Raigarh: (1) Ichakela—P.S. Jashpurnagar and (2) Saraipani—P.S. Bagicha.

Church of Christ Mission

Surguja: (1) Ambikapur, (2) Sontarai—P.S. Sitapur and (3) Manendragarh—P.S. Manendragarh.

Swedish Lutheran Church

Surguja: (1) Baikunthpur and (2) Chirimiri—P.S. Chrimiri.

Elim Missionary Society of London

Surguja: (1) Ramanujganj.

British Mission of Nawa Bhandaria

Surguja: (1) Khuntipara—P.S. Samri.

Mennonite Mission of North America

Surguja: (1) Ambikapur and (2) Lakhnupur—P.S. Lakhnupur.

American Evangelical Mission

Raigarh: (1) Katangjor—P.S. Pathalgaoan, (2) Raigarh and (3) Saranggarh (Ambabhana, P.O., via Sambalpur).

In Surguja and other parts of the Raigarh district except Jashpur Sub-division, the missions were established by the year 1950. In Jashpur Sub-division the missions have been working since first decade of this century.

There are fair weather or kacha roads leading to the places. The missions possess cycles, motor cycles, jeeps, trucks and other motor vehicles. Missions are in a position to keep contact even with the remotest village all the year round.

61. Answer: Most of the places selected by the missions for their concentration are those which have only petty Government officials, like, patwari, forest guard, etc., under the administrative machinery. For details a reference to the district authorities may please be made.

62. Answer: Such meetings are regularly held. The proceedings are not known to the general public.

63. Answer: The Protestant group of churches have agreed amongst themselves as to their independent areas of operation. The Roman Catholic Church has not become a party to this compromise. But in practice, how-

ever, the standing of the missions in particular areas had given a sort of recognition of its monopoly in that area and the new enterprisers try to choose areas outside its influence. Appendix B contains reference as to the scheme in general of this allocation of areas. Vide "Intelligence" of N. M. S. for March 1954.

64. Answer: In Surguja and parts of the Raigarh district except Jashpur Sub-division up to the end of 1947 there was practically no mission activity. In these parts now it is noticed that tens of missions have started their activities and brought about conversions of people in thousands within a short duration of about 3 or 4 years. The missions have now firmly established themselves and have organised different kinds of activities. In Jashpur Sub-division besides the number of converts having increased to a large extent the Roman Catholic Mission has organised one more Mission centre in the new place at Jokbahala. This mission has added to the number of its schools and started a High School at Kunkuri.

The year 1947 increased the impatience of the missions towards the achievement of their political ends. On the first day the congress ministry of Bihar in Independent India assumed office, a demonstration of about 60,000 people was led to march on the Secretariat to express their no-confidence in the new administration and to demand the creation of the Jharkhand. The Roman Catholic Mission is supposed to be the most tactful and diplomatic, but it has too not failed to publish the account of this self-applauded act in the issue of its Organ "Nishkalank, vide Appendix B. The merger of Jashpur, Surguja and Udaipur, etc., in the Madhya Pradesh was opposed by the missions tooth and nail and in this direction they had opened an anti-merger front and got demonstrated black flags to the Honourable Chief Minister of our State when he visited Jashpur in the year 1948. Breach of peace was later on apprehended and section 144 had to be promulgated in Jashpur and Udaipur. People of the missions courted jail even in defiance of the orders of the administration. During the last general elections and the Janpad elections, the missions set up candidates of their own with the result that one seat in the Legislative Assembly and nine seats in the Janpad Sabha have been won by them. Shri Johan Ekka who is the member of the Roman Catholic mission and who had courted jail in connection with their C. P. anti-merger movement, is the elected Member of the Legislative Assembly.

65. Answer: In Jashpur Sub-division the tide of mass conversion had served its purpose by the end of the second decade of this century. Later on the campaigns of group, family and individual conversions took place as a rule. But the missions do not still fail to exert to bring about mass conversions confined to the villages or group of villages. Instances in the nature of mass conversions in this sub-division were noticed in the village Kardih, P. S. Sanna and the similar attempt in the village Laranga, P. S. Sanna (Please see Appendix A, incident, 1954).

In Surguja from the year 1951 the missions are seen to have planned the working out of mass conversions. In one instance in the tract of Sitapur, the missionaries disseminated the news that America had given them four crores of rupees for being lent to the poor of this tract and that whoever desired to have the benefit of this might approach the missionaries. People in thousands are said to have been induced to approach the missionaries. The missionaries as a preliminary noted down the names of the persons but fortunately before they could further proceed with this mischief the police took

cognizance of this and the missionaries put a stop to it. (The details of this could be correctly furnished by the authorities concerned). But all the same this activity was not without its effect. The missionaries came to be known by people. And there are number of instances where the missions have effected mass conversion of the people in Surguja. Some of these have been published by the G. E. L. Mission in its Organ "Gharbandhu" in its attempt to impress and inspire the people and workers of the mission, vide Appendix B. In the issues of this magazine—Gharbandhu—the mission published the news of it having received \$2,000,000 and this was shown all over the infected area as a means to induce people to be drawn to the mission in the hope of receiving money.

The major incentive for mass conversions was the hope of receiving money from the mission and other material gains. Some of the other incentives that were impressed on the credulous mind of the tribals were:

(a) It is almost in Oraon tribe that the mass conversions took place in Surguja. They belong to the same community of Oraons in Chhota Nagpur and Jashpur. The missionaries and their agents made a propoganda by depicting false pictures about how the Oraons converts of other tracts had immensely progressed and had become the happiest of the lot by embracing Christianity. The mission help could not be availed of by the people without embracing Christianity. Hundreds of converts in the shape of pracharaks had already been poured in and spread throughout the area and they represented themselves as specimen of the communities of other tracts who they said had glorified themselves by embracing Christianity. Such kind of propoganda worked as an incentive on the mind of the poor Oraons of Surguja.

(b) Parties of pracharaks and missionaries visited hundreds of places with pomp and show of richness most inducing and tempting to the mind of the Oraon. Jeeps, motor cycles, cycles had added to the glory of the propogandists in the simple eye of the tribals. People were led to believe that such glory was within their reach, but they had only to become Christians. The pracharaks and missionaries posed as physicians and benefactors in all respects for the poor. This too worked as an incentive.

(c) In short to sum up, inducements of various kinds of material benefits were offered to the people which led to mass conversion of them. Some of the methods used by the missionaries have been published by themselves in the issues of the Gharbandhu which are enclosed as part of Appendix B. In one or two cases they have described, how they bribed certain persons in order to stop their opposition or enlist their support. For more information as to the methods used by the missions, the same has been furnished in reply to other questions.

66. Answer: The missionaries and Indian Christians have made a demand before the States Reorganisation Commission for Jharkhand—a separate province in the name of the Adivasis. The proposed map of this Jharkhand covers the following units: (1) Jashpur, Udaipur (Raigarh district), the whole of Surguja district including Korea and Changbhakar from Madhya Pradesh, (2) Ranchi, Palamu, Hazaribagh, Singhbhum, Manbhum (five districts of Chhota Nagpur) and Santhal Parganas from Bihar and (3) Mayurbhanj, Koenjhar, Bonai, Gangpur and Bamra from Orrisa.

The Political Organisation "Adivasi Maha Sabha" is the creation of the missions and Jharkhand party is its branch for active propoganda and agitation to this effect. There are some other organisations of the missions who

have also made this demand to the Commission for Jharkhand along with the Adivasi Maha Sabha. The Catholic Sabha of the Roman Catholic Mission which is pleaded by this Church generally as a social organisation, has also, it is reliably understood, passed a resolution in favour of Jharkhand and submitted it to the Commission. Almost all the Indian Christians of this tract are either members or supporters of the Jharkhand move.

67. Answer: The history of India is full with facts of Christian missions having taken part in politics. In this area the G. E. L. Church and Roman Catholic Church have taken part in politics from the middle of the 19th century. The new missions which have cropped in recently in Surguja and other parts are in the process of organising themselves for the purpose.

Our reply to question No. 29 has fairly dealt with at length much of what would apply to this question also. It has been already stated there that Shri Juel Lakra, who is the President of the G. E. L. Church, was the General Secretary and President of the Adivasi Mahasabha—the political body for establishing Jharkhand. He is now intimately connected with the Jharkhand movement through the Adivasi Mahasabha. The Roman Catholic Mission is also connected with the Adivasi Mahasabha and the Jharkhand movement, though as a policy in Madhya Pradesh, it does not wish to show its association with it. Through its Catholic Sabha of the Roman Catholic Mission is taking part in politics. The President of the Catholic Sabha, Shri Ignus Beck, is at present the General Secretary of the Jharkhand party. In their drive of Jharkhand movement the leaders of the Lutheran as well as Roman Catholic Church were taken into custody by the Central Provinces Government in 1948 for the defiance of administration by these persons in connection with the anti-Central Provinces merger movement. Shri Johan Ekka, M.L.A., the prominent worker of the Roman Catholic Mission, was one of the leaders so arrested. In his first presidential address on the floor of the first session of the Adivasi Mahasabha, the President Shri Jaipalsingh has said that all the missions working in the area of the proposed Jharkhand are with the Adivasi Mahasabha (please refer to question 29). The very annual session of the Adivasi Mahasabha for the year 1947 was held in the premises of the G. E. L. Church. During its visit to Surguja some people had made complaints before the Christian Missionary Activities Enquiry Committee that the paid pracharaks of the missions during their tours in the villages make propaganda in favour of Jharkhand movement. The Appendix A also contains some instances where mission fathers or pracharaks have made political propaganda in the villages up to the extent of misleading the poor illiterate tribals into the belief that English rule will again come over shortly in India. Some of the pamphlets in propaganda of the Jharkhand movement are enclosed with Appendix B which will reveal that these were printed in the G. E. L. Church Press, Ranchi. Similarly, a few of the copies of the paper "Abua Jharkhand" will reveal their publication from the same press. A few other pamphlets enclosed therewith will show the extent to which people of Surguja and other places are feeling alarmed over such activities of the missions.

The missions have freely taken part in political elections also. There are 32 members in the Legislative Assembly of Bihar belonging to the Jharkhand party. The missions had set up candidates for the last general elections for the Jashpur Constituency. Shri Johan Ekka, the follower of the Roman Catholic Mission, was elected. Similarly, in the Janapada Sabha

of Jashpur, the Roman Catholic Mission has six members belonging to the mission. The heads and the pracharaks of the missions were seen actually canvassing for the candidates of the missions. Many of the paid pracharaks of the missions worked as polling agents; this can be verified from the record of the elections.

The Lutheran Mission is out and out supporting the Adivasi Mahasabha and its Jharkhand party in this tract. The Roman Catholic Mission as a policy is trying to get political hold through the Praja-Socialist Party. But for all practical purposes it is with the Jharkhand move. All the missions are from the beginning with the Adivasi Mahasabha, 1938. Before this they were associated with Christian Association and Unnati Samaj, the history of whom has been given in detail under question No. 29. The Roman Catholic Mission is associated with Praja-Socialist Party since 1951.

The question of the participation of Churches in politics is not confined to certain regions of the country, but this has been accepted as a policy and part and parcel of the Church organisations. The politics has implications pertaining to foreign countries and under suitable names this politics is entering this soil under the guise of ideologies. Though missions are opposed to Communism, it is, as if giving them a free passport to tread the soil of different political fields. The visit of an expert on Communism as a representative of the International Missionary Council in 1951 and the founding of an Institute for the Study of Society at Bangalore are significant. The primary aim of the Institute through the co-operation of the National Christian Councils is to study the political situations in India. This is but one instance of the general trend of the joint action of the Churches in India.

68. Answer: Yes, the missionaries have undertaken the work of recruitment of labour for the tea-gardens in Assam. Relevant information about this has been furnished in reply to question No. 57.

They receive commission for this. The correct rate of this commission may please be obtained from the missions.

They undertake remittances of salaries of labourers to their dependants. It is through the missions that labourers go to the tea-plantations and for this reason the home address of such persons is given as the mission address. In the case of non-Christian labourers recruited to tea-gardens, it is reported that on the receipt of their remittances the dependants were brought under pressure of conversion on the pain of otherwise non-payment of the money to them. For want of particulars, which could not be made available, specific instances have not been cited here. But after particulars are obtained such instances will be immediately communicated.

HOSPITALS

69. Answer: There are about four hospitals and almost each of the mission centre has a dispensary attached to it.

70. Answer: Admission is open to all. Fees are charged. But converts enjoy special facilities.

71. Answer: This may be best stated in the words of J. Z. Hodge, "Recent Evangelistic Work in India"—

"Nothing has been more impressive in the progress of the forward movement in Evangelism than the natural and effective way Christian

medicine has entered into the endeavour. Doctors, nurses and compounders have been as active as pastors, teachers and Catechists." Please refer to our reply to question No. 21 for instances.

72. Answer: Wherever it is possible, the tendency has been to enforce taking part in Christian prayers by non-Christians. Christian prayers and other religious exercises are the part of the hospital functions and converts have as a rule to participate in these. But non-Christian patients are induced in different suitable ways to participate. Favours are shown to those who attend such prayers. Inducements during the delicate mental condition of the patients are bound to have their own effect.

The whole staff plays the role of a pracharak.

73. Answer: We are told that books, leaflets, pamphlets, etc., suiting the understanding power of the patients, on Christian religion, are distributed free among the patients. Specially, literature showing the miracles of Jesus Christ in curing diseases are distributed.

74. Answer: The mission authorities will be able to furnish this information.

75. Answer: We know of three hospitals being run by the Roman Catholic Mission (published in their own Directory for 1953) and one by Swedish Lutheran Mission. For the rest, the mission authorities will be able to furnish information.

76. Answer: As far as we know, the staff of the hospitals is composed of Christians and that owing allegiance to the mission which runs it. Hence no complaint has been heard about any one of them being prohibited from following any religion other than Christianity.

77. Answer: In their smaller dispensaries, the missions keep first-aid material—quinine, medicines and ointments for itches, scabies, etc.. Dr. De-Chane's home treatment medicines and a few others like these. The medicines are administered by the mission staff including priests, preachers, pracharaks, mothers, sisters, etc.

For the second part of the question, mission or district authorities will be able to furnish information.

SCHOOLS

78. Answer: Primary, Middle and High Schools are run by the missions. The Roman Catholic Mission runs three Girls' Middle and one High School.

79. Answer: It is true that missions run their schools as purely Christian schools. But other schools cannot be termed as non-Christian schools in the true sense of the word as these schools are not run with any non-Christian sectarian view in the sense the missions run their schools with the purely sectarian view of Christianity. All other schools, except perhaps four or five which are run by the Adimjati Sewa Sangh, are Janapada or belonging to either the Tribal Welfare or Education Departments of the Government.

No discrimination has been shown by Government officers in regard to Christian and other schools.

80. Answer: As per the Directory published by the Roman Catholic Mission for the year 1953, in its diocese of Raigarh and Ambikapur districts, it runs:

	No. of schools	No. of students
Elementary schools for boys and girls ..	135	4,374
Middle school for boys ..	5	392
Middle school for girls ..	3	68
High school for boys ..	1	279
High school for girls ..	1	79
Total	145	5,192

(All the middle and high schools are run in the Jashpur Sub-division. As to Elementary schools, schools over 100 belong to Jashpur Sub-division.)

Lutheran Church runs one or two middle schools and about 12 primary schools in the Jashpur Sub-division. In Surguja and other parts missions are running number of schools but their number could be ascertained correctly from the missions concerned.

It must be mentioned that in almost all the places, where pracharaks work and where there are shown by the missions to have no schools of theirs, there they are running schools called 'Shishu Schools'. These are kept out of the sight of the inspecting staff of the Government and most of the training in such schools is purely religious. Such Shishu Schools are attached to what they have declared as their schools also, but here too they are not made available for inspection by the Government officers.

As regards the proportion of Christian to the non-Christian students, the information could be furnished by the Missions or the Education Department.

81. Answer: It is no hidden secret that schools are used by the Christian missions for converting school children to christianity. This underlying policy of the christian mission is rather boldly stated in the following two letters :—

"I am thinking that some way or other Almighty God is going to make of this school an instrument for much good in the conversion of pagans. It may be in the future years later, but the dreams stick. We in the High School are going to start something. We can do it. We can influence little by little, day after day. We can insist upon Catholic principles and ways. Eventually we can and will baptise or will open the road for some one else to do so."

(From the pen of Father A. S. Pettit, S.J. Headmaster and Secretary of a High English School published in the "Jesuit Mission", Newyork—June 1932, page 139.)

"Our greatest hope is in the school. It is when the mind is young and pliable, that we can best instil in to it that knowledge. . . . If in the pulpit the seed of faith is scattered it is in the class room that it is cultivated."

(The Supplement of Mission letters page 43, published by the Bishop's House, Patna.)

There must be innumerable instances of non-christian students becoming christian as the result of attending christian schools. The rate of such conversion, it appears, had alarmed the former state administration of Jashpur

even while under the Court of Wards. Some time after 1936 the State administration issued orders to the Missions that they must keep regular registers for conversions in each school and a column was prescribed for writing what material benefit was offered for conversion. After some years during the regime when Shri T.C.R. Menon was the Dewan it was noticed on the inspection of the registers that the column meant for showing material benefit offered was cleverly left blank by the mission schools in each case. It was also found that the R. C. Mission had opened as many as 36 schools without sanction in defiance of the strict order of the state that the mission could not open or run any school without the sanction from the administration. The fact of the mission running such unsanctioned schools was brought to the notice of the Education Department after the merger of the State also. The state administration had placed yet another restriction that there was to be no religious teaching to non-christian children as compulsion. But in this respect also it was found that in contravention of this order the mission schools were holding compulsory classes of religious teaching for the non-christian children.

A few of the instances of non-christian children becoming christian as a result of attendance in christian schools may suffice for the purpose. But it may be suggested that if the above-mentioned conversion registers, which the mission schools were required to maintain, were made available for inspection by the Committee, additional light of significance and importance could be thrown on the subject.

Instances: (1) A reference is invited to the issue of the magazine—of the G. E. L. Church "Gharbandhu" for the months of March 1953, June 1952, March and April 1952 and January 1952, at pages (8), (11-12), (5 and 16) and (4-5), respectively (the copies are enclosed with Appendix B).

(2) One Hindu boy by name Premprakash of Pandhripani-Sarhapani of Jashpur after passing his IV standard joined the mission school in Sarhapani. His house and two or three houses more were the only Hindu houses in the village which has majority of christians. A lot of pressure was brought on his family-elders to become christian but they some how or the other could stand firm in their conviction of not changing the faith. But the mission school teachers induced the boy with the temptation of providing him with a good service in the mission. To his name in the school register as soon as he was enroled the term 'Ekka' was added in the fashion of the christian way of terming a name. Later on he was converted by the teachers and he came to be known Premprakash Ekka. After he passed the VII standard he was made Pracharak. For some time he worked as Pracharak in Surguja and at present he is working as such in Jashpur.

(3) Some time back about five or six Hindu boys of the village Saila (tahsil Jashpur) were learning in the Adivasi Primary School at Kesara. The Pracharaks of the village under false pretexts induced the boys and their parents to join the mission school in Ghaghra. In this school after a short time they cut off their top-knots. This was very much resented by the parents and hence they with great difficulty took the boys out of the school.

It appears that in very rare cases that parents might have been in the know of the conversion of their children at the time it took place. Immediately after the non-christian children are admitted in the mission schools a psychological play for converting them begins. The first step begins with the enrolment of their names in the christian fashion. Then ideas against

keeping of top-knots are instilled in the child mind in different ways. The usual way is to make the children believe that it is through the top-knot that ghosts enter the human body. Some cases have been within our knowledge where the teachers of the mission schools got the top-knots of the non-christian boys cut away by the christian boys while playing or sleeping. These are the cases of the following boys: (1) Ghudaram, son of Ladhoram Oraon, village Doomerkone near Sanna, P.S. Sanna, (2) Sheocharanram, son of Butanram Nagasia, village Kesara, P.S. Jashpurnagar, (3) Tirtusingh, son of Mandobhsingh, Darigaon-Bonai, P.S. Jashpurnagar, (4) Raghoram, son of Punairam Oraon, village Harri, P.S. Sanna, (5) Shankerram, son of Lalooram, village Harri, P.S. Sanna and (6) Jituram, son of Jahaluram, village Dandtoli, P.S. Chainpur.

The existence of top-knot being considered by Christian Missionaries as a symbol of Hinduism, they are ever keen to cut top-knots as soon as possible though this has nothing to do with christianity. It is considered by them a symbol of having discultured a non-Christian of his old culture. It has the effect of creating an impression amongst the Hindu community also that such persons have in fact been converted to christianity even though baptism may not have taken place. After the teachers of the schools have succeeded in cutting the top-knots inducements in different ways to tempt the boys away into the christian fold take place as a regular feature. Occasionally children begin to be taken in to Sunday prayers. During the course of their school hours instilling of ideas hostile to Hindu religion and culture goes alongside with the above. As a result of all this children are thus converted.

Three cases of very recent conversions have come to our notice which having the importance of time might be thought not out of place even though these pertain to the mission school in Bihar on the border of Jashpur. These are the cases of the following Hindu boys who have been converted in October 1954 : (1) Manga Oraon, son of Sano, (2) Lakho Oraon, son of Sakru Oraon and (3) Suka Oraon, son of Laghu Oraon—when they were converted they were learning in the mission school at Mandar.

82. Answer: It is from the name that persons came to be known whether they were Christians or Hindus from the time the missions commenced their activities in this area. In the registers of the mission schools also children used to be distinguished as Christian or non-Christian. Tribals being Hindus it will more than often be seen that their names are suffixed with the name "Ram" even so far as that though the first part of the name is after some God like "Shanker" the name "Ram" will be seen suffixed all the same—the name coming as "Shanker Ram" for example. It was this appendage of the name "Ram" that is viewed by the missions as carrying Hinduism with the name and hence they are ever keen to remove this appendage from the name of a non-Christian as much as they are about cutting a top-knot. The impression also gained ground among the tribals that where the name had the appendage of "Ram", its removal was equivalent to the bearer of it having become Christian. Similarly, they have interferred with the "Gotras" of the tribals, like, "Tirkey", "Minj", "Ekka", "Kujur". The tribals cherish these gotras as sacred names not to be used alongwith the names in daily usage. The tribals have a deep rooted pride with the gotra and it is supposed by them as inseparable from their "tribal-hood". The missions could not succeed so far in disassociating the tribals with this pride that goes alongwith their gotras. and hence they invented a way out by converting the gotra into a mere surname so to say, along with the conversion of the person. Accordingly

a tribal by name "Shanker Ram" came to be known as "Shanker Tirkey". As far as possible the missions try to change the original name into a foreign name altogether permitting of course the use of gotra as surname like "Luis Kujur" in place of "Jagdeoram". But when they find difficulty in this they adopt the above method.

In the light of what has been stated above, this question will have to be looked to and the instances will have to be understood. A few of the following instances can suffice :

(1) Radho Ram, son of Punaia Ram Oraon of village Harri, P.S. Sanna (Jashpur)—while he was on the roll of the mission school at Kotadih (Catholic Mission School) his name was recorded in the school register as "Radho Tirkey", he was nine years of age then.

(2) Shanker Ram, son of Laloo Ram Oraon of village Harri (as above)—when he was enrolled in the Kotadih Mission School, his name was recorded in the school register as "Shanker Tirkey". For further studies the Roman Catholic Mission kept him at Ambakona. He was fed for eight months at the mission cost. During his stay he was constantly being induced to embrace Christianity. But his parents having come to know of this, they strongly protested and the mission authorities tried to induce them also. But when they found that the persons could not be persuaded, they made the demand of paddy as the cost of the feeding the boy had received from the mission for eight months. But fortunately this trick also did not succeed.

(3) Jagdeo Ram, of village Dhasma near Manora, P.S. Jashpurnagar—when enrolled in the mission school at Ambakona, his name was entered in the school register as "Luis Kujur".

(4) Shri Ram, son of Bipta Ram (Harijan)—when enrolled in the mission school at Jaria, his name was recorded in the school register as "Joseph".

(5) Jahar, son of Budhu, Ghansi (Harijan)—when enrolled in the mission school at Jaria, his name was entered in the school register as "Matius".

(6) Ratia Ram—when enrolled in the mission school at Ginabahar, his name was entered in the school register (serial No. 182) as "Matius". The boy is at present learning in the Adivasi Middle School at Kunkuri.

This was the usual practice of the mission schools during the former state administration in Jashpur. This perhaps was kept continued till 1950. But later on the missions appear to have become apprehensive when they suspected administrative notice of this having been taken. As a result of this fear, we know on reliable information, the mission schools have removed all the old registers from the schools and that those are not available for inspection as they used to be before.

A few instances are recorded in the Appendix A also.

83. Answer: As to the first two parts of the question, the Education Department may be consulted for correct information.

As to the last part of the question, only one piece of evidence may suffice:

In the issue of the official organ of the G. E. L. Church "Ghar Bandhu" for October, 1951, page 11, enclosed with the Appendix B, there is an advertise-

ment based on the minutes of the meeting of the Church Council in following terms:

Distribution of Study Help: Help was given to 20 students in 1950-51. Henceforth this help will be given only to those who give a declaration to the following effect:

"I dedicate my life for the service of the Church".

84. Answer: Religious instruction is compulsory in all the mission schools. Except Christian religion no other religion is taught. As a matter of fact all other religions are scorned before the children as false or inferior, though no study or understanding of these is permitted in the schools. The religious instructions include church prayers, Bible and other instructions closely associated with these. Just very recently, the Roman Catholic Mission turned down the request of the non-Christian students to perform Saraswati Pooja in the St. Xavier College, Ranchi, and Battiah Mission School (Bihar). Great resentment has been felt and it is learnt, the controversy is still going in with greater agitation.

85. Answer: No such provision is made. On the contrary, other religions are held in contempt and scorned.

86. Answer: No other instruction apart from what has been described in reply to question No. 84 is given, which could be termed as moral instruction distinct from the former.

87. Answer: There are no non-Christians on the staff of the schools. The staff belongs to the same religion to which the mission belongs.

88. Answer: Education Department can furnish correct information.

89. Answer: The mission schools are not seen celebrating publicly days of national importance. As a policy the missions desire their students not to participate in any public functions organised by others. Otherwise also, the missions have shown no interest in celebration of days of national importance. When mission schools were supposed to have celebrated the days of national importance, it is understood on reliable information that the functions displayed something different. For example, it was seen by our reporter that on Independence and Republic days the school children of the Roman Catholic mission were, according to them, celebrating in fact what was termed as "Mary days". Though non-Christian villagers are encouraged to attend school functions, barring a few exceptions which the missions could not perhaps avoid, as a rule, non-Christian gentry is not invited or desired to attend such functions.

90. Answer: Yes, dramas and plays of the type are staged in the school. Some of such instances with relevant details of the performances have been given in Appendix A; these instances refer to having been performed outside the school, but the performers were trained in the school in the performance of the plays. Another example is that on 27th April 1954, it is said, the pracharak of the village Bhitghara, P. S. Bagicha (Jashpur), performed a drama with the help of boys of the village, in the mission school building. The drama performed went by the name "Jahannam Ka Jabada", in the Jaws of Hell—One of the actors had put on the role of Sant Tukadoji Maharaj, another a young girl and the third acted the Father of Christian Mission. Tukadoji Maharaj was shown to have been demanding money and grains from the poor Oraons under the false pretext of rendering services to them. After this the young girl was shown going to him and then the flirtations of Tukadoji Maharaj with her. It was then shown that Tukadoji Maharaj enticed her away with the promise of marrying her. Then came on the stage

the Father of the Mission and described to the people how Hindu Sadhus were hypocrites, immoral and corrupt. In the course of the same he explained to the people that Hindu religion was false and that it could only produce immoral persons like Tukadoji Maharaj. The Hindu community of the village felt deeply hurt at this performance.

91. Answer: Yes, there are mission hostels and boarding-houses. Admission is open to all in them. As to the fees, correct information can be supplied by the Education Department.

92. Answer: Yes, religious exercises are compulsory for the inmates of the boarding-houses. It is reported that children have been converted to Christianity by staying in such boarding-houses. In or about 1936, Father Gallagher of the Roman Catholic Mission, Jashpur, took away about 120 boys from the adjoining Udaipur State and confined them in the hostel of the mission school at Tapkara and converted them to Christianity. He was not being permitted to stay in Udaipur and expelled from that area on account of his objectionable activities. A recent example is of a boy by name Biswanath who belongs to the village Saila, P. S. Jashpurnagar. He was studying in the Kunkuri High School of the Roman Catholic Mission and staying in the school hostel. He has been converted to Christianity. The elders of his family did not know of this even. His grandfather, father and other members of the family have been mentally disturbed. The boy has been sent by the Mission to Ranchi for his further education in their College.

93. Answer: Various activities of the Christian Missionaries have been dealt with at length under different questions above, specially question Nos. 29 and 42. It has already been shown therein which of their activities are most objectionable and why? It will be needless to repeat the same over again here. Lord Curzon's (Governor-General of British regime) opinion of their activities supports in full what has been stated by us: ". Missionaries are a source of political unrest and frequently of international trouble, subversive of national institutions of a country in which they reside".

As to remedies we may like to suggest the following :—

(1) The Constitution of India has placed the responsibility on the Government of India and the State Governments for welfare and uplift of the tribal people in our country. Tribals being the weakest section of our society there is ever the danger of their exploitation by outside agencies. Law has been made to protect them from the loss of their lands. Similar protection, nay much stronger, is absolutely necessary against their cultural and moral exploitation. Missionary activity is a menace to the ultimate well-being of a tribal as a part and parcel of the national community. Hence no missionary activity should be allowed in tribal areas till the tribal population has been brought up to the intellectual level sufficient to enable them to protect themselves.

(2) No change of religion should be permitted on the part of a tribal till he obtains the sanction of the District Magistrate. The District Magistrate will verify and examine if the proposed change of religion is by conviction or material inducement. Change of religion by conviction may be permitted.

(3) All the missionary educational institutions be taken over by the Government and no educational institution in any form be permitted to be run by a Missionary in Tribal Areas or amongst the weaker sections of the society.

(4) All the humanitarian or philanthropic work or institutions desired to be carried or run by missionaries should be run under the strict supervision and control of the Government.

(5) Priests of the Church should be allowed to minister to only devotional service and spiritual needs of the converts. District authorities should have the authorities to remove priests or other persons of doubtful nature.

(6) Persons from Tribal Community who have embraced Christianity should be declared Indian-Christians and they must be treated to have ceased to be the members of Scheduled Tribes. It is the social, cultural and moral structure of the community which has required designating it a scheduled tribe. The problem of tribal welfare arose on communal basis. The problem involves essentially the growth and not the destruction of the social, moral and cultural structure of the Tribals as community, and not as Tribals distinct from their community life. Converts by becoming Christians have repudiated the bonds of the social, moral and cultural structure of the Tribal community and have thus ceased to be the members of the community. The issue is generally confused and misunderstood on the ground that tribal converts share the same intellectual, educational or economic weaknesses. But this is a separate question altogether. For the removal of such disabilities equal facilities in this direction could be given to them, but the point is that they will be recipient of these as Indian-Christians and not as members of the scheduled tribe. It is the Hindu social structure alone which has within itself different sections including the Tribal bound together in common thread of unity in variety.

The above suggestions have been made with reference to these areas

94. Answer: Every religion has the expression of its own culture where it was born and every culture has the expression of its own religion to which it has given birth.

The religion and culture are inseparable. Hence desertion of religion is bound to involve change of culture.

In its true and pure form, change of religion will not seek to destroy the old culture but will mould, assimilate and grow it in cohesion with the new one which will mean an essential change of religion from within. This is a case of change by conviction in quest and search of truth—a real conversion or change of religion or faith.

But the change of religion, we witness, as a result of Missionary inducement, is not a change of religion in truth. It is a corruption imposed by the institutionalism of a Missionary. It is not "religion" that brings this change but the "missionary" with the board of advertisement in his hand, the name of his "religion" boldly inscribed thereon. It is not the religion in which he is interested, but the destruction of other's and the number of converts he can add to his flock of adherents. He is more interested in the destruction of the culture of others and the artificial imposition of his own. The pitiable sight of a convert in such a case is deplorable. He neither remains what he was culturally nor does he belong to the culture which he should have been supposed to embrace. It is for this reason that Dr. Radha Krishnan with his command of thought has beautifully expressed :

"Conversion from one faith to another is both psychologically undesirable and logically unwarranted."

95. Answer: Shri Aurobindo:

"Whether distinct teaching in any form of religion is imparted or not, the essence of religion, to live for God, for humanity, for country, for others and for oneself in these, must be made the ideal in every school which calls itself national. It is this spirit of Hinduism pervading our schools which—for more than the teaching of Indian subjects, the use of Indian methods or formal instruction in Hindu beliefs and Hindu scriptures—should be the essence of nationalism in our schools distinguishing them from all others."

"There is a strange idea prevalent that merely teaching the dogmas of religion, children can be made pious and moral. This is an European error, and its practice either leads to mechanical acceptance of a creed having no effect on the inner and little on the outer life, or it creates the fanatic, the pietist, ritualist or the unctuous hypocrite. *Religion has to be lived not learned as a creed.*"

The Constitution of India has eliminated religious teaching in schools maintained wholly by State Funds. It appears multiplicity of religions in India came in the way of the framers of the Constitution to enact otherwise. Also, it must have proceeded from the fear of exploitation in the name of religion. But this provision does not relate to institutions other than these as in denominational institutions religious instruction is not banned.

The point under consideration is whether religious institution be permitted in all schools whether maintained by the State or private organisations. If religion is feared as a medium of exploitation there should be a consistent policy in this respect irrespective of difference in the nature of management of educational institutions. In fact, to be more correct, it should have been thought, that there was far more fear of religion becoming a means to mischief in religious denominational institutions.

The State's primary interest must go to the school children. Permitting denominational institutions might seem fitting in very well with the secular scheme of the State in this act of religious liberty to all; but what about if such institutions were to manufacture anti-secular material? How will this fit in with the secular scheme? Will this not be more dangerous?

The fear of the framers of the Constitution was not imaginary. They had before their eyes the prevalent exploitation, especially of the weaker sections of society, in the name of religion. But they should not have placed a ban on religious instruction in State schools where there is very little possibility of mischief. The remedy is that it should save religion from molestation by the exploiter-class in the educational sphere; and with it, of certain, it will save the school-children.

In our opinion religious instruction should not be banned in educational institutions. An ideal for this has been given in the opening two passages from our Holy Sage—Shri Aurobindo. He has also said somewhere that religious instruction is to suggest and invite, not command or impose.

But it must be said that religious instruction in the hand of a missionary who is out to proselytise and convert is bound to be a dangerous experiment. It is not the religion which has created this problem but this missionary. Hence the problem can be solved not by eliminating religion but by eliminating the missionary.

96. Answer: Yes, consolations of religion are aids to recovery of patients. But it is the religion of the patient that must go to his aid, and not the religion of the doctor or the hospital. If the hospital claims to be religious it may pray also for the recovery of the patients. The conflict arises when the doctor tries to impose his own faith or religious belief on the patient. If religion is to aid the patient as a spiritual aid, it is the religion of the patient himself that can best do it. If this is treated as a mere remedy of "faith cure", in this case also it is the faith of the patient that alone can best help him. Imposition of new faith presupposes shattering of the old faith. And those who claim to believe in this theory of religious aid to recovery but at the same time try to impose their own faith, either have no genuine impulse of religion or are traders in religion. For no truly religious man will ever think of rudely shaking the faith of a patient in his delicate state of mind and impose his own.

There is no alternative to missionary propaganda in hospitals except its total prohibition. If hospitals were to be reckoned as a field for religious propaganda, God knows if it does not imply the wicked desire for increase in the number of sick persons. Even at the cost of repetition we are tempted to quote the "Hospital Conscience" of the standard Bishop—the Catholic Bishop of Lahore:

"How marvellous are the Lord's way? One might almost say that the divine intention has been to make the parents disappear in order that their children might be led to the mission The last two periods of famine have brought to the Catholic Mission thousands of orphans. . . ."

97. Answer: Propagation of one's religion or faith is subject to public order and morality. Any propagation in the name of religion which transgresses the limits imposed by law amounts to an offence against the State. The propagation envisaged by the Constitution of India must be confined only to the essence of religion and does not cover activities of proselytism or other methods of conversion like those carried out by the Christian missions in the name of religion.

Further, the State cannot allow subversive activities in the name of religion. Propagation of faith which creates in the name of religion, not spiritual but secular loyalty, relationship or association of any kind outside the country is the transgression of the right to preach and propagate one's faith or religion. In this connection it may also be mentioned that our Constitution does not treat foreign missionaries on par with the Indian national.

Christianity as propounded by the missions is based on anti-secular outlook and idea. But, for its expansion by them they need a secular field like India. For their most intolerant attitude at other religions, Hindu toleration affords them all chances to outrage the Hindu Community. In India, it is the Hindu Community alone which the mission-Christianity has attacked with success. Islam, they could not touch here; doors of Afghanistan are closed to the preaching of Christianity. A Hindu can tolerate as many religions as there are in his neighbourhood, not by compulsion or legislation, but in his own nature which is the outcome of the culture of his own religion. If Christianity cannot tolerate the most tolerant in its neighbourhood, the consequences of the tolerant becoming intolerant at the thing which is intolerant in its own nature and constitution can be better imagined than described.

98. Answer: Yes, we think that the different religions in the land can co-exist peacefully and co-operate in realising a just order of the society.

The foremost requisite for this is that all intolerant religions adopt the attitude of tolerance. This tolerance must include recognition and acceptance of spiritual truth in all religions. In fact, a religion to be a religion cannot remain confined to the four walls of certain dogmas and creeds, but must be a creed for all creeds and a dogma for all dogmas. A religion which claims an exclusive superiority to its own creed or dogma or form of worship is, in the real sense of the word, a mere sect and not a religion. A religion in its true sense must be comprehensive of all paths which help a man in his quest and search of Truth. Dr. Radhakrishnan, the great Philosopher, has said: "Toleration is a duty, not a mere concession. In pursuance of this duty Hinduism has accepted within its fold almost all varieties of belief and doctrine and treated them as authentic expressions of the spiritual endeavour, however antithetic they may appear to be." This has been beautifully described by Dr. Wentz: "Hinduism is the *federation* of all the philosophies and religious customs and faiths that have survived in India".

The significant fact of vital importance is that, like all other federations, all cults, religious customs, faiths, creeds or sects to survive must join the "federation" or perish. A religion opposed to this ideal cannot be a party to an agreement of co-existence.

Without a radical change in the attitude like the one of the Christian missions, co-existence of different religions will not be possible. In his "Christianity and History", H. Butterfield, M.A., Professor of Modern History in the University of Cambridge, has correctly remarked: "The genuine victory of toleration in Europe, for example, seems to me to have been due to the growing power in the world of secular interests and secular considerations. The churches seem to me to have refrained from persecution—or reconciled themselves to the abandonment of it—very much in proportion as churchmen lost the government of society, or lacked the power to behave as they wished". While in the name of the "secular State" the missions on the one hand praise our Constitution as a justification for their wilful acts of aggression, on the other hand it is noticed that their lust for expansion and power is not satisfied even with our "secularism". Dr. John McKenzie, C.I.E., D.D., Vice-Chancellor, University of Bombay and sometime Professor of Wilson College, Bombay, while expressing his opinion with regard to the policy of "Secular Democratic State" advocated by Shri Jawaharlal Nehru, has remarked in his "Two Religions": "In accordance with this policy they have continued to offer to Christians and Muslims liberty and protection in the observance of the requirements of their religion. What they have failed to grasp is the fact that neither Christianity nor Islam fits into the scheme." A revelation from the "Christianity and the Asian Revolution" edited by the Joint Secretary for East Asia of the International Missionary Council and the World Council of Churches, is significant: "A new secular faith is entering the Eastern world, asserting that the Nation is both God and believers. But you cannot convert the State into a God and worship it without at the same time converting men into a beast. . . . Secularism and atheism are gaining ground alongside of the revival of ancient religions. . . . Against these tremendous odds, the Church of Christ is living and working in East Asia".

"Secularism" itself is being regarded by the missionaries as a denial of their supposed monopoly of religion. They cannot tolerate any other religion being treated as equal to Christianity nor any other religion to have equal liberty to preach or propagate or even to live. This aspect of the Christianity is not the religion but the "Europeanism". Till the latter is removed the former cannot emerge out. "Toleration" as the inherent quality of a religion has been explained by Shri Jawaharlal Nehru: "The whole history of India was witness of the toleration and even encouragement of minorities and of different racial groups. There is nothing in Indian history to compare with the bitter religious feuds and persecutions that prevailed in Europe. So we did not have to go abroad for ideas of, religious and cultural toleration; these were inherent in Indian life".

It is "Hinduism" in Shri Jawaharlal Nehru that has essentially made him the respecter of all religions and the import of his above remark is that it is the Hindu culture that inherently conceives the ideal of "toleration" as the only essential requisite for "secularism". It is that latent "Hinduism" in Indian-Christians and people of other religions which is the only hope to make possible co-existence of different religions in this land to peacefully co-operate in realising a just order of society. But this depends on people realising consciously and actively this "Hinduism" in them.

99. Answer: We shall be willing to render all possible service whenever so desired.

Yours faithfully,

R. K. DESHPANDE,

Pleader.

Jashpurnagar:

The 28th January 1955.

